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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 7.] THIRD QUARTER, 1838. [Vol. VI.

(From the "Periodical Accounts," &c.)

I. REPORT OF BROTHER PETER FREDERICK CURIE, BISHOP OF THE BRETHREN'S CHURCH, AND MEMBER OF THE DIRECTING BOARD OF THE UNITY, REGARDING HIS VISITATION IN SURINAM, IN THE YEAR 1835.

[Concluded from our last.]

In order to make myself personally acquainted with the mission in all its branches, I accompanied Brother and Sister Passavant on a week's journey up the river Surinam to the boundaries of the colony. As the upper part of this navigation is impeded by rocks, and requires a skilful steersman, the manager of Berg-en-dal is in the habit of sending negroes to assist in this voyage, which is undertaken only every other month. The river must be ascended with the tide, which on this coast extends up the rivers to between forty and fifty miles; and in returning, the rowers must wait for the ebb, if they wish to avoid severe fatigue. Hence it is often necessary to travel by night. The boats are furnished with a canopy, or awning, as a protection from the heat, and from the heavy gusts of rain, which occur in summer almost every afternoon. There are no inns; and travelling is not easy, except to such as have letters of introduction to the plantations, in which case the managers are exceedingly hospitable. Our Brethren, however, to avoid giving them unnecessary trouble, take provisions with them and the few requisite utensils, as also hammocks, so that nothing but a room is wanting to complete their accommodation for the night.

We left Paramaribo at 2 P. M., on the 9th of July. The tide brought us to New-star plantation, where we met with a friendly reception from the manager, and rested for a few hours, till 2 A. M., when we pursued our journey. The Brethren have as yet no access to the negroes here, nor on the Lower Surinam generally: the plantations open to us commence farther up; but we reserved our visit till our return, in order to reach Berg-en-dal,

our main object, the same day. This we did not effect before eleven o'clock at night, as we had to lie by during the ebb of the tide. We steered by turns on either bank, close to the wood. There is little variety in the landscape, till the country rises into hills near Berg-en-dal; but the forest, which presents more and more of its native wildness as we travel inland, is an interesting feature, distinguished as it is from our own forest-scenery by an endless diversity of trees, and still more by the numberless creeping plants which overspread the whole. These wind themselves on all sides through the thick underwood, climb up the highest stems, or fling abroad their long cordlike tendrils: sometimes they form green pillars, at other times a wall of verdure, and often arch into bowers which rival any built by art. The wood is thus interwoven into an impenetrable thicket, in which there is scarcely seen an opening through which a man could pass, or a spot of ground where he could set his foot: whoever would enter it must hew himself a way with the bill-hook. Magnificent flowers of the most brilliant colours gleam through the green tapestry, with which every thing is overhung. The more aged trunks furnish a bed for numerous parasitical plants of singular forms, so that the same tree is often covered with foliage and flowers, differing exceedingly from each other.

Mr. Ohlsen, a Dane, who has been forty-four years in the country, is the manager of Berg-en-dal. Though roused by our arrival from his first sleep, he gave us the kindest welcome, and showed us every hospitality during our three days' stay.

Berg-en-dal is a timber estate, like most of the plantations on the Upper Surinam. The sorts of wood principally used for carpentry and joiner's work, are not common in the forests nearer to the coast. Even here the best trunks must now be sought for at a distance of several leagues, within the bosom of the forest; and it is no slight labour to drag them by means of oxen to the river, down which they are conveyed in large boats to the lower part of the colony. The negroes have their work allotted to them every week; if they accomplish their task in less than the given time, the remainder is at their own disposal; and they appear to be well satisfied with this arrangement, and are much more at liberty than the field-negroes on the plantations. They have likewise the character universally allowed them, of being far more thoughtful and susceptible of culture than the latter.

A few years ago, some of the negroes on this estate were taught to read by the free negro Frank, a grandson of Johannes Arabi, (or Arabini,) conspicuous in the earlier annals of the Mission, and thus became acquainted with the New Testament. Since that time a little flock has been formed here, which maintains a connection, by mutual visits, with the Brethren at Paramaribo. The negroes not being able to assemble in full numbers till the afternoon, we spent the Saturday forenoon, July 11th, in ascending the hill which rises just above the manager's residence, and which is known as the most considerable in the colony, un-

der the name of the *Blue Mountain*. A spring bubbles up at its foot, which is shown to visitors as a great curiosity, the only water for drinking throughout the country being rain-water. We first traversed the negro village, which, shaded by lofty trees, extends between the hill and the river, and is inhabited by about 250 negroes. The numerous cocoa-trees, the aloes, and other plants which strike an European eye by their singularity, give it an uncommonly pleasing aspect. The inhabitants, being constantly engaged in wood-cutting, build their houses far more skilfully than the field-negroes; many of their dwellings are very neat and clean within, and contain very handsome specimens of their ingenuity in cabinet-making. As we passed along, both old and young came out to bid us welcome, and a number of them joined our party in ascending the hill. The footpath winds gently up the steep sunny slope, behind which the Christian negroes have laid out a burial-ground, in which the first fruits have already been interred. A hut has been erected on the summit, where it commands the finest view. Immediately below appears the river, which however is visible for a short distance only, being presently lost on both sides in the woods. Save the village below, the eye meets with not a single trace of human existence in the whole wide circumference; the everlasting forest extends in all directions, rising gradually into elevated ridges towards the south. On our way back we called at several cottages, and saw some aged matrons from 90 to 100 years old, four of whom are the ancestors of the greatest part of the inhabitants. Traces of idol-worship are still met with in these remote districts. There is a sort of sacred grove in the middle of the village, a small inclosure, surrounded with shady trees and planted with a kind of shrub, in which the heathen negroes celebrate their dances and festivities.

In the afternoon we repaired to the house of the assistant Brother Huzaar, in which there are two neat and convenient rooms for the meetings and speaking with the people individually. I was an interested spectator, though prevented by my want of acquaintance with the language from taking an active part on the occasion. Brother Passavant first addressed and catechised those who, on former visits, had been acknowledged as candidates for baptism, after which followed the speaking with individuals; he then concluded with a discourse and prayer adapted to their capacities. The negro congregation joined in the singing with cheerful voices. Evening closed upon us before we reached the manager's dwelling, and the next day, being the Sabbath, witnessed the early resumption of these labors. Brother Passavant preached at 9 A. M. to a numerous company in Mr. Ohlsen's room, which he had offered for the purpose; at 2 P. M., was the baptism of four adults and three children; the remainder of the day was taken up by speaking with the individuals, and closed by a meeting for singing hymns at Brother Huzaar's.

A work of this nature must, unavoidably, be very imperfect.

Recent converts, visited only five or six times a year by Christian teachers, and whose language and ideas are very indifferently adapted to the spiritual knowledge which is sought to be imparted, can form but a very defective flock. The oversight must be mainly intrusted to the native assistants, if there be any. Yet amid these discouragements, the Missionary often feels his soul cheered and strengthened for the prosecution of his labors, by the eagerness with which they assemble to receive his instruction, the devotional spirit which animates their singing, and the evident perception of the Divine presence in their midst. The superior quickness of the Berg-en-dal negroes stimulates many of them to practise reading and singing, so that they can teach and edify one another, which is seldom the case on plantations.

On the 13th of July, we pursued our course up the Surinam to *Victoria*, the last post in the colony. The river is so contracted in width, that we could see objects distinctly from one shore to the other; and as it makes numerous windings, and the banks often rise to a considerable height as they recede from the stream, the landscape is agreeably diversified, while, as before, flowers hang in gay festoons from every tree. The only signs of man's handiwork here are some provision-grounds belonging to the Berg-en-dal negroes, the ground near the village being too stony to yield the required produce.

After three hours and a half we reached Victoria, the extreme point of our voyage, nearly seventy miles from Paramaribo. The first falls are at no great distance beyond: several days' journey through a solitary wilderness separates this station from the territory of the free negroes. We looked with interest, not unmixed with awe, on these interminable forests, in which our Brethren labored, amidst numerous hardships and with little apparent fruit, during almost half a century, and where fifteen of their number fell victims to an unhealthy climate. The recollection of this Mission occupied our thoughts the more at present, as wishes have been recently expressed for its renewal, both by some of the free negroes themselves, who yet remain of those baptized by the Brethren, and by the Government.

A desire to repeat the visits to Berg-en-dal more frequently than is practicable from Paramaribo, suggested the idea whether Victoria could not be converted into a Missionary outpost, from whence that congregation would be served with less difficulty, and an intercourse be more easily kept up with the free negroes. The small estate here was just now put up for sale; but its dilapidated condition, and the insalubrity of the air, offered insuperable objections to the execution of the project. Sickness had reduced the number of the white soldiers on duty at this station so alarmingly, that the surviving remnant were recalled, and the manager of the plantation was ill of the fever at the time of our visit. He gave us, however, a very hospitable reception, and indeed every body on this solitary station is glad to see the face of a visitor.

While we were sitting with him, an old heathen negro came to express his wish to be instructed in the knowledge of God. Nothing, he said, that was to be found amongst the negroes, could do his soul any good. He spoke with great earnestness, and we were sorry that we could not meet his desire, to the extent of his and our wishes; the manager, however, promised that he should have an opportunity of going to Berg-en-dal at the time of the Missionaries' stated visit. This negro accompanied us to the neighboring military post, where the few black soldiers were assembled for a meeting. Brother Passavant stated to them our willingness to visit them occasionally, and make known to them the way to God and happiness, with which they were perfectly unacquainted, adding some suitable exhortations. The wonder with which they received this address, impressed me with the difficulty of conveying even the elements of Christian faith, to those who have grown up in pagan ignorance.

We reached Berg-en-dal by four o'clock, and employed the evening in speaking individually, with the negroes whom we had not yet seen. A boy afflicted with leprosy, whom we had previously visited, now pressingly entreated us, to administer to him the rite of Holy Baptism; and as he had already received Christian instruction, and would probably not live till the next visit of the Brethren, his request was granted without hesitation. He was conveyed from his confined and dark chamber into a roomy house, in which the negro congregation were assembled, and where the sacred rite was performed amidst a powerful feeling of our Saviour's presence.

Early on July 14th, we left this interesting place, the negroes crowding round us once more to take leave of us, and expressing their gratitude by various small presents of provisions for the journey. Mr. Ohlsen accompanied us to the plantation *Weltefreden*, which, belonging to the Crown, is also open to the Brethren. The manager, who had been suffering for several weeks from fever, had prepared every thing for our arrival, and a negro congregation of nearly fifty persons were soon assembled in his house, to whom Brother Passavant expounded the Lord's Prayer in a familiar manner. Several negroes then announced their wish to be added to the list of new people. One woman brought her son for this purpose, but could not resolve to give in her own name; the instruction, she said, occasioned her too much uneasiness,—an avowal which gives a much better hope for the future, than if she had come forward at once without reflection. The meeting being ended, we proceeded to the negro village not far off, and delightfully situated on a hill embowered in palm trees, to visit some sick people. One female was greatly affected as Brother Passavant prayed with her, and read the history of the woman who anointed Jesus' feet.

Towards noon we took an affectionate leave of our kind host, Mr. Ohlsen, and resumed our seats in the boat. We could still catch a last glimpse of Berg-en-dal, which, with its hill, closes the

view across the river, and forms a delightful prospect. A few leagues lower down, we landed a moment at the habitation of a free negro belonging to our church, called Adam, who had settled here in the middle of the wilderness as a carpenter. His tent, scarcely affording a shelter from the weather, and the little provision-ground attached to it, show how little man needs for his support in this warm and fruitful climate. A large snake just killed lay close by the hut.

Late in the afternoon we reached the Government plantation, *Worsteling Jacobs* (Jacob's Wrestling.) The negroes were all at work in the woods, and were not expected back before sunset. We meanwhile took a survey of the vicinage, under the guidance of one of the manager's children. The main wealth of this estate consists in a quarry of huge blocks of granite, which here and there project above the surface,—a very rare sight in this country, which is almost destitute of stone. On entering the village, Brother Passavant invited some women, who were sitting in front of their cottages, to attend the meeting; which, however, with great simplicity, they declined to do: "there," they said, "on the other side of the street, live the Moravians;" and *there*, in truth, the people were willing to listen to us, though the company was but small, when all had assembled. Brother Passavant explained the beginning of the sermon on the Mount, after which we conversed with them singly. It was dark when the meeting separated, and we had some trouble to find our way back to the boat. The warm starlight nights in this climate are, however, very agreeable. While the heat of day is abated, the air does not become so cool as to be unpleasant or prejudicial to health; the stars shine brighter than in Germany, and the bushes glitter with countless fire-flies, whose incomparable lustre far surpasses that of our glow-worms.

The beauty of the night tempted us to proceed onwards to *Gelderland*, a military post near the *Jews' Savannah*, the Lieutenant having given the Brethren a pressing invitation to make use of his house whenever convenient to them. But the tide was against us, so that we made less progress than we had expected; and as we called at the plantation *Diligence* to appoint a meeting for the morrow, the Jewish owner insisted on our staying there for the night, and prevailed on us to change our purpose. In the morning, from thirty to forty negroes assembled in the house of the overlooker, to hear a discourse from Brother Passavant. Our host was likewise present, and as he was too civil to leave us, there was no good opportunity for private conversation.

Gelderland, our next object, turned out to be farther off than we had supposed, and the friendly Lieutenant had just been relieved by a new one; so that it was well we had stopped short of our intentions on the preceding night. There are very few negroes here under the care of the Brethren; and the black soldiers being all absent, we pursued our course to the Jews' Savannah. This was formerly the only place in the colony, where

Jews were allowed to dwell, except four families who resided at Paramaribo. A small town was, therefore, formed here, with a respectable synagogue and burial-place, all superintended by their own magistracy. Since the above restriction has been taken off, most of the inhabitants have removed to the city, where the Jews now compose a considerable part of the population. A great fire, which some years ago destroyed the chief part of the houses, still farther reduced the number of families, and the place has now a very decayed appearance. The synagogue and cemetery, however, are held in great reverence by the Jews throughout the colony. One cannot but regret the desertion of this place, as its site is one of the most delightful in the country, being a dry plain elevated above the forest, adorned with palms, aloes, &c., and enjoying a free current of air.

We were about to hold a meeting with the few souls under our care, in a negro dwelling, when the Jewish proprietress of the house entered, and told us, in polite but very decided terms, that she could not suffer a strange worship to be held in her house, within sight of their holy synagogue. We were, therefore, obliged to be satisfied with addressing a few words of exhortation to those present. The Rabbin, or reader, who was very friendly, lamented this interruption exceedingly, and repeatedly offered us his own house for our meetings in future. After waiting on the new Lieutenant, we embarked soon after noon with the ebb of tide, and laying by at Waterburg in the forepart of the night, reached Paramaribo early on the 16th, with thankful hearts for all the mercies experienced on the journey.

I made a second excursion in company of Brother Voigt, to visit the country on the *Commewyne* and its tributaries, which is the most extensive field of our labors ; though the season, being that when the greatest activity prevails on the sugar plantations just before the vessels sail for Europe, as well as the shortness of our time, precluded any direct Missionary exertions.

We set out at noon, July 25th, descending the Surinam as far as Fort Amsterdam, below which the Commewyne discharges itself into it from the east. By the express wish of the Government, a meeting is held here every other Sunday for the black soldiers, which might be also attended by the negroes of the surrounding plantations, if their owners would give permission ; but this instance shows how little would be gained, as yet, by the establishment of central preaching-places for the plantation-negroes.

The lower part of the Commewyne is little inferior to the Surinam in breadth: it is a fine river; the plantations follow in close succession along its banks, and the forest has been greatly thinned. We halted at *Singularite*, a sugar estate, whose owner, Mrs. Buschmann, and her daughter, are in connexion with us. She has erected a small church for her negroes. Towards evening, we exchanged the main stream for the Motappika, which led us into the Warappa-creek, where we met with hospitable quar-

ters for the night on the coffee plantation, *Barbadoes*. The high forest-trees, whose branches almost meet across the narrow stream, were beautifully pictured, in the clear starlight, on its polished surface. The innumerable musquitoes, however, soon became very troublesome to us, nor were we rid of their annoyance even in our lodgings. A curtain, drawn close round the hammock, is the only protection from them. The tract of sea-coast, where we now were, is one of the best cultivated, as it is allowed to be the healthiest, district in all Surinam. I was not a little surprised in the morning, on stepping out of the house, to see, instead of the accustomed forest, an open and fertile landscape spread around on every side. The ebb-tide carried us down the straight canal which unites the Warappa-creek with the sea, at about four miles' distance. On both sides, plantations, principally of cotton, extend the whole way, and the country reminded me of the lower parts of Holland. Not a single plantation in this district has yet been opened to the Missionaries, excepting *Bremen*, an estate of Mrs. Buschmann's, close to the beach, which has for some years been a prey to the continual encroachments of the sea. It is a melancholy sight, to behold the large tracts in which all cultivation has been destroyed by the advance of the salt water. While we were waiting for the tide, at the next plantation to Bremen, we were accosted by a negro woman, who had formerly attended the meetings there, and now mourns over the deprivation of all the means of grace. She was very thankful to have once more an opportunity of conversing with a Missionary.

Retracing our course, we again reached the Commewyne in the afternoon, and proceeding upwards, soon came in sight of *Sommelsdyk*, (a place so often mentioned in the early history of this mission,) pleasantly situated on the elevated peninsula formed by the junction of the Cottika and Commewyne. We surveyed, with interest, the old mission-house, which has undergone no change, save from the desolating hand of time. Close by is a morass; a palm-tree marks the grave of Sister Blitt, who was interred there in 1816; the site of the former burial-ground and church is now covered by a dense forest. No long flight of years is necessary, in this warm climate and moist luxuriant soil, to transform the works of man into the same awe-inspiring wilderness which they displaced.

Amongst the plantations which we visited in our progress up the *Cottika*, that of *Kleinhoop* claims particular notice, being the property of Mr. Austin, who has built a chapel for his negroes. Late in the evening we reached *Charlottenburg*, where we were hospitably lodged by Brother and Sister Hartmann. We tried to drive off the musquitoes, which are here extremely troublesome, by the smoke of lighted orange leaves. As we opened the window-shutters in the morning, the air resounded with cries from a host of parrots, which was passing over us. These birds return every morning from their roost on the sea-coast to the interior of the forest, and back again at night; and the regularity with which

they fly, two and two in a line, is remarkable. They were at too great a height for us to distinguish their color.

We spent the earlier part of the forenoon in surveying the premises. The situation of the house is pleasant, near a bend of the river, which gives it a more extensive prospect, commanding several plantations on both banks. It is a building of two stories, in good preservation, and sufficiently spacious for several families; meetings might conveniently be held on the ground-floor for the neighboring negroes, had they leave to come hither. The coffee-grounds have been given up, and will soon be covered with forest; only so much of the cultivated land has been retained, as is required for the provision-grounds of the old and sickly negroes, seven in number, who were left here when the plantation was relinquished. One of our boats is also kept here, with five negro rowers; and as one Missionary couple is found insufficient to keep the premises in order, besides visiting the plantations, it is intended to reinforce them by a second couple, and to remove the other boat likewise to this station.

Molhoop, two miles down the river, has for several years been thrown open to us by its proprietor, Mr. Veldwyk of Amsterdam. We found the negroes here very busy at the sugar-press, which is worked by steam. Indeed, I had an opportunity, on this excursion, of seeing the work performed on every kind of plantation.

At 3 P. M., we left Charlottenburg, and on reaching the junction of the *Perica*, turned up that river. Night coming on, and the gloom being increased by the dark forests which overhang the narrow stream, we came in contact with the trunk of a tree, which occasioned some small damage to the boat. The manager of the neighbouring plantation assisting us to make the requisite repairs, we were still enabled to reach our intended lodgings at Wolf's Kapurika, by ten o'clock. Next day a succession of narrow shady channels, displaying the full luxuriance of tropical vegetation, brought us to the last settlements in this direction—the sugar plantation Sematrouge, and some isolated military posts, belonging to the cordon which is drawn round the whole civilized part of Surinam. We returned to Charlottenburg in the evening. On the day following, we visited the plantations lying on the Upper Commewyne. A canal leads from the Cottika into this river, at a short distance below Charlottenburg. Cultivation diminishes as we ascend, and whole rows of deserted coffee plantations meet the eye. Numerous species of palm abound in the woods, amongst which we were particularly struck by the conspicuous palmetto or *fan-palm*. Whenever our time allowed, we landed at places where our Missionaries are allowed to visit. We spent the afternoon and evening on the farthest settlements, the sugar plantations Stayard, Dageraad, and Tombesburg, the managers of which gave us a very cordial reception. Towards midnight we set out on our return, and were sorry at having to pass by *Fairfield*, the first plantation which was accessible to the Brethren, more than 56 years ago, in the night. The present proprietor,

Mr. Cammerling, is a member of the Missionary Society at Paramaribo, and a warm friend to the cause. There are, in all, about thirty plantations on the rivers which we visited on this tour, where we are allowed to preach the Gospel.* Charlottenburg lies very conveniently in the centre.

July 30th, in the evening, we again arrived at Paramaribo. I would gladly have undertaken a third journey, to see the plantations on the *Sarameca*, but my stay in Surinam was too circumscribed for this.

August 3d. Brother Passavant accompanied me, by invitation, to a meeting of the Directors of the Missionary Society, at which the Governor presided. We thanked them for their exertions to extend our sphere of labor, and were glad to be able to report so favorably of the success which had attended their endeavors, especially in reference to the plantations. They expressed their wish that the mission among the free negroes might be renewed. During the disturbances, which had taken place amongst the latter people some years ago, the baptized who still survived, had behaved very well, and had, on that account, received rewards from Government. This led our friends to hope, that the spread of Christian knowledge amongst them would be useful also in this respect, and contribute to preserve the peace of the colony. To meet this desire, and the request made shortly before by some of the free negroes themselves, it was resolved that Brother Voigt should pay them a visit in the ensuing dry season,† accompanied by the free negro Frank. A serious cause of apprehension, however, is not wanting in the unhealthiness of the upper country, of which our early Missionaries made such ample experience.

Another door for the promulgation of the Gospel appears to be opening in the district of the *Upper Nickerie*, where the planters wish to have a Brother as teacher for their negroes. The proposals made by the Landdrost of that district, Mr. Ferber, were, however, as yet only preliminary. We cannot but compassionate the *Arawaks* and other Indians, amongst whom our Brethren labored more than seventy years, though with very various success, and who now roam about in the forests like sheep without a shepherd. Parties of them not unfrequently make their appearance in town; but, alas! it is chiefly with a view to provide themselves with spirituous liquors. It was this propensity, along with the unsettled mode of life of this unhappy race, which led to the cessation of the Mission among them; and which, for the present, appear to forbid the hope of its renewal. Their difficult language, which is entirely unknown to the present Missionaries, prevents the latter from forming an acquaintance with them.

The remaining four weeks of my stay were employed, partly in conversations with the Missionaries on the spiritual and temporal concerns of the work committed to them, and partly in visits

* The number has since been increased to seventy.

† For a report of this visit, see p. 300 of the present number.

in the town. The Mission-Conference, which formerly consisted of the Brethren Passavant, Voigt, and Graff, having been incomplete since the return of the latter in August of the preceding year, Brother Treu was appointed in his place. Accompanied by Brother Passavant, I visited not only the Directors of the Missionary Society individually, but many agents of plantations, to whose discretion it is generally left, to grant permission to preach on the properties. Often, likewise, I accompanied the Brethren on their visits to the sick and other negroes. I was particularly interested by some aged females, especially the native assistant, Catherine Ulrica, who was awakened by the discourses of Brother Kersten, at the time when Fairfield was first opened to the Brethren. She spoke with much fervor of that period, when, notwithstanding much opposition from without, great grace prevailed amongst the little flock. Elizabeth Rosalia had been baptized by Brother Hans Wied; and having learned to read English during her former residence in the island of Barbadoes, derives much edification from English books, now that her lameness prevents her from coming to church. She showed them to us, with a smiling face, as the greatest treasure she possessed on earth. Some, too, amongst the Lepers, who are no longer allowed to walk abroad, I found able to read the New Testament. One of them, a Mestizo, who enjoyed the benefits of a good education when young, is able to express himself very well on spiritual things, and frequently reads and explains the New Testament to the negroes who gather round him. A boy, who, besides his leprosy, was suffering from a violent fever, which threatened soon to put a period to his mortal life, collected all his strength, on our last visit, to testify how well he had understood the parable of the lost sheep, which had been explained to him on a former occasion.

August 7th. A crowded meeting was held in commemoration of the departure of the first Missionaries from Herrnhut for Surinam, 100 years ago. Brother Passavant presented a short retrospect of the Mission in this country and Berbice, during the century. This cannot, however, be regarded as the commencement of the present negro mission, which celebrated its fifty years' jubilee in 1826.

August 13th was also a solemn festival day, on which occasion I ordained Brother J. H. Jacobs a deacon of the Brethren's church, and in the evening we partook together of the Lord's Supper. I regretted that during my stay in Surinam, I could not make sufficient progress in the acquisition of the negro language to converse with them without assistance. In a concluding meeting, however, towards the end of my visit, I addressed a few words to the negro congregation; after which, Brother Passavant communicated to them some of the results of our deliberations, in which they were more immediately interested. Great numbers of them came during the last week to take leave of me, and loaded me with little presents of their own manufacture, or of

the natural curiosities of the country. Conscious how little personal claim I had on them for these tokens of regard, I would have gladly declined them; but, poor as they are, this would have pained their feelings. In the course of the farewell visits which I paid to the friends of our Mission, the Governor, in particular, expressed his attachment to the cause in the most cordial terms, and charged me with friendly salutations to my colleagues in Germany.

August 25th. My Brethren and Sisters, of whom I had taken a solemn leave in a special meeting on the preceding evening, accompanied me to the ship, the same vessel which had brought me hither, lying at anchor a few leagues below the town, where we finally parted with feelings of mutual love and esteem. We had pleasant weather during the first month of our voyage, but made slow progress, as the wind was slack. In the latitude of the Azores, which we left about 400 miles to the east, heavy gales set in with the equinox, which carried us rapidly forward, so that on the 3d of October we saw the Lizard lights on the English coast. We had a fair passage through the Channel; but storms again encountered us in the North Sea, which prevented our making Nieuwendiep before October 11th. The whole crew were penetrated with lively gratitude for the Divine preservation which we experienced during these last days, in which several vessels were wrecked on the same coast. Next morning I pursued my journey to Zeyst by way of Amsterdam; and again waited on the Directors of the Surinam Society at the Hague, to submit to them a report of my visit. After a short stay at Zeyst, Neuwied, and Neudietendorf, I reached Berthelsdorf, November 12th, sincerely thankful for the many proofs of our Lord's gracious assistance, vouchsafed to me during my absence of between seven and eight months.

[From the "Periodical Accounts," &c.]

II. SURINAM.

NARRATIVE OF A VISIT TO THE AUKA AND SARAMECA FREE NEGROES ON THE UPPER SURINAM, IN SEPTEMBER AND OCTOBER, 1836. BY BROTHER J. P. VOIGT.

The government at Paramaribo having commissioned Mr. Dankmeyer, their agent amongst the Bush, or free negroes, to apprise that tribe of the intended visit of a Missionary, that gentleman, at the same time, requested the negroes to send a boat with its complement of rowers to Berg-en-dal, by the 20th or 21st of September, in order to meet a Christian teacher there, and convey him into their territory. A wish was also expressed, that

Frank, a baptized negro, and grandson of the former chief, John Arabi, (or Arabini), might form one of the escort. In consequence, however, of some differences between the government and the Sarameca negroes, no attention was paid to this notification; and their answer to the inquiry, whether they wished to have a teacher amongst them, was:—"Let him come to us himself, that we may hear from his own mouth what he has to say to us, and in what manner he means to live among us."

Leaving Paramaribo with my wife on the 17th of September, we reached *Victoria*, the frontier post of the colony, on the 22d. I could not but regard it as providential, that we met here with the above-mentioned Frank and his younger brother Joshua, who were bringing a quantity of timber for sale down the river. They readily consented, at my request, to leave their timber here, and conduct me into their country. I was extremely glad of this, as my journey must otherwise have been deferred for a whole year, the dry season being the only one in which an European can safely undertake the voyage. During that time the heavy rains are suspended, and the stream being lower, the dangerous parts of the navigation are accomplished with less difficulty. There was, however, this inconvenience connected with it, that, as the negroes themselves prefer this season for their journeys, or for felling timber, I did not find so many of them at home as I could have wished.

The canoes of the free negroes are merely hollowed trunks of trees, and are called *coryars*. That of my attendants was extremely small, but we set out the next day on our voyage, hoping ere long to meet with a larger one. My wife went back to Bergen-dal, to wait for my return at that plantation, where she found sufficient employment in teaching the eager negroes, both old and young.

A good day's journey above Victoria dwell the free Auka negroes, in six villages, two of which lie on the *Sara creek*, and four on the Surinam. They serve as a sort of barrier against the Saramecas, the two tribes being on no friendly terms with each other. Our first day's voyage was so expeditious that we gained the mouth of the Sara creek by three o'clock. Over against it, on the western bank of the Surinam, a gigantic mango tree marks the site of the last military post established in former times. Another half-hour brought us to the landing-place of the first negro village on the creek. A narrow foot-path led through a thick wood, across a marsh, over which the trunk of a tree served as a bridge. The emblems of idolatry struck my eyes immediately on landing, and as I mounted the rising ground on which the village lies, I had to pass between two idols, which were fixed under a kind of triumphal arch. On entering the village, a tall old man, named Cadet, met me, and sternly asked—"How can you presume to surprise us thus unexpectedly?" It should be observed that, when a white man comes hither, which is but seldom, he announces himself by firing a gun on the water, or at the

landing-place, and provides a large supply of gunpowder and spirits, to distribute in presents. But I had purposely brought neither of these articles; and though Frank and Joshua had fire-arms with them, as all the free negroes have, who can procure them, I forbade them to make any use of them on this occasion. I replied to the old man—"My brethren in the land of the whites, and the Governor at Paramaribo, have sent me hither, to inquire, whether there are any amongst you who wish to learn to know the one true God. You were to have fetched me from Berg-endal, but the message does not seem to have reached you. Call your people together, and then you shall hear what I have further to tell you." He now led me to the front of his house, and directed me to sit down on a low bench, while I addressed the crowd of men and women, whom curiosity had assembled around me.

Here, as elsewhere, I told them that they lived like the wild beasts in the forests, in ignorance of the one true God, who so greatly loved them, and of his Son, Jesus Christ, who became a man for their sakes, that He might make known God's will, and teach us how we might be happy in time and in eternity;—that He had to suffer and to die, to procure forgiveness of sins, and eternal salvation for all who should believe in and obey Him. I then asked them, whether they wished to learn to know more of this God, and would, for this purpose, receive a teacher among them. When their attention was fixed, I read to them from our Lord's discourses, or from the history of his sufferings, and conversed with them more fully. A strong young man, who sat just in front of me, on the stave of a ladder, and whose face and whole body were whitened with pipe-clay, which gave him a very ghastly appearance, attracted my notice in particular. This sort of painting, it appears, is prescribed by the conjurors, as a preservation from sickness, when any epidemic is abroad. The young man came in the morning to the next village, at two miles distance, where I lodged for the night, washed quite clean; and in answer to my inquiry, what had induced him to come so far, said, "Master, I heard that you were here, and I wish to hear more of that history." Cadet directed me to the headman of this second village, whose name was Bruton, for an answer to those that had sent me.

It was five o'clock when we reached this village, where I perceived that my coming had been already announced. Bruton was out hunting, but had been sent for. His brother, Pau, with his wife Seraphina, gave me a friendly reception, and listened eagerly to what I told them of the Saviour of mankind; but the younger children ran away to hide themselves, and the very infant at the breast set up a scream when it saw me. Bruton, the chief man of this tribe, returned home before night-fall, but took no notice of me till he had assumed his state dress, and put on a fine hat, when he saluted me, and led me to his own dwelling, round which the greater part of the population assembled. I addressed

them for an hour, and then read to them out of the Gospels; and the questions and answers to which this gave rise, prolonged our meeting very agreeably till towards ten o'clock. They then went to supper on boiled rice quite dry, of which they gave me a portion. I was astonished at the cleanliness apparent in the whole village, and in the interior of their houses. They washed their hands before eating, and used spoons made of the calabash-nut, unlike the slave-negroes, who eat with their fingers.

They promised to build a house and church, if a missionary would reside among them; and though I told them, they must expect no outward advantage from the connexion, it made no difference in their friendliness. As far as I could observe, each family has its separate hut of about twelve feet by six, and so low as to admit of standing upright only under the roof-tree. It is constructed of leaves thickly platted together; and is properly intended only for a sleeping apartment, and for a defence from rain and cold. Close by it is a simple shed,—a roof resting on the ground, and open at both ends, in which they spend their time by day, perform their domestic tasks, and cook and eat their meals. This shed is higher and larger than the hut. Here I slung my hammock by the fire, and, after a comfortable night, found myself free from a violent headache, occasioned, probably, by the burning sun.

Early on Thursday, the 24th, Bruton came, accompanied by his two brothers, a brother of Cadet, and others. I read to them a part of the Sermon on the Mount, during which I was often interrupted by their questions, and was glad to see their attention to the subject, and their concern to understand it properly. While they sat at breakfast, I went round the village; and having given some fish-hooks to the men, and some thread and needles to their wives, continued my journey. Many accompanied me as far as the landing-place, and Bruton sent a basket of oranges.

We soon reached the mouth of the creek, and in less than a quarter of an hour our rowers brought us up the Surinam, to the third village, situated on an eminence on the east bank. There were only a few people at home, whose ears and hearts seemed closed. We therefore soon passed on, to visit the three other villages on the eastern shore. In the first two of these, we again met with few inhabitants; yet some sick people, in particular, whom I visited in their huts, listened with attention to what I told them respecting the Redeemer of our souls.

The landing-place of the last Auka village is extremely steep, ascending by twenty-five steps from the water, up the lowermost of which we had to climb on our hands and feet, not without danger. The village is a very straggling one, situated, as usual, on an elevation. At the first house I came to, I met with a man named Quassi, who had been a very attentive hearer at Bruton's the preceding evening, and now offered to conduct me to the houses of some invalids. I accordingly went with him, and addressed both sick and healthy. On returning to his house, he

pressed me to stay one night with them, to which I gladly consented. His aged mother, an active, sensible woman, and a number of others, having meanwhile assembled, we seated ourselves in the shade of some orange trees, and I related to them the birth and life of our Saviour, reading from the Sermon on the Mount, and the history of the Crucifixion. My heart swelled with joy and hope, when I saw them listening so attentively. On the other hand, I was much annoyed by an idol, which stood just opposite me, armed with sword and spear, with a pitcher at his feet.

While we sat here, a little boy transfixed a snake, whose bite is fatal within an hour at most, under the shed in which I was to sleep. It should, perhaps, be rather called a lizard, having the form and feet of that animal ; but the tail was thicker at the root than the body itself, and not so long, terminating bluntly. The negroes called it *tjorro*.

On the 25th, after visiting in several houses, I pursued my journey. Opposite the village is the island of Kamwatra, overgrown with lofty trees, close above which is a waterfall of the same name. We crossed two other falls this forenoon, and arrived at noon at the small island inhabited by Frank's father, Adam, and his family.

Here commences the country of the Sarameca negroes, to visit whom was the principal object of my journey, that I might ascertain whether they still retain any thing of their former regard for the Gospel, and are disposed to receive one or more Missionaries among them. The voyage on this part of the Surinam is attended with great difficulty, on account of the numerous falls ; indeed, it is surprising how such a river can be navigated at all. The falls vary much in height, and are generally formed by a bar of rocks extending across the bed of the stream. I passed twenty-eight of them ; and, as they are lowest at this season, I saw the rocks to the greatest advantage. According to the description given by the negroes of the height of the water and the rapidity of the current, in the rainy season, the fall of the Rhine is greatly surpassed by some of these, while others of them disappear altogether at high water.

Notwithstanding all our endeavors, we were unable to obtain any more rowers. Next morning, Frank called me to look at a still smaller coryar than the former one ; and said, that though he and his brother were no longer able to carry the larger boat over the rocks, they could manage this, if I was not afraid to venture in it. I assured him that I was not afraid, but expressed some doubt whether our luggage could be stowed in it ; but of this he made no difficulty, and immediately began his preparations. The coryar was about twenty-five feet long, two feet wide in the middle, and one foot deep. When we were all embarked with our luggage, the sides were not two inches above water, so that my hands were constantly wet, as I held by them. The low seat, and the hot sun, against which I had no protection, were

certainly very inconvenient, but I was glad to see our little boat make a much quicker progress than I had anticipated.

In the evening, we came to a provision-ground, where we found a comfortable shelter, under which we could make a fire, and hang up our hammocks. There were here two negroes afflicted with the boasie-leprosy, both miserable objects; and yet they wished to hear nothing about the disease of sin, and a Redeemer. They turned all I said into ridicule; but after supper they came to my quarters, and would have spent all the night in trifling chat, had I been disposed to listen to them. But I soon dismissed them, saying, that as they would not attend to what I had to say, they might stay at home with their stories, and leave us to our night's rest.

We had scarcely set out the next morning, when Frank speared a fish, which is rendered somewhat dangerous by a large reflected dorsal spine; its flesh was not, however, very palatable. In general, my companions every day caught a quantity of fish, as well as of turtles and their eggs, amply sufficient to satisfy them with their rice and cassava. My principal sustenance was tea, chocolate, and dried bread, to which a portion of rice and eggs was sometimes added. It was quite dark before we could reach a convenient resting-place for the night; and, after ascending a cataract, we had to row for the last half-hour in a heavy rain between rocks and stones. At length we landed on a flat rock, which jutted from the bank some twenty feet into the river. There was an old shed near, four feet high, under which the ground was dry enough for us to kindle a fire. When the rain had ceased, and we had taken supper, my hammock was fastened at one end to the gable, and to a tree at the other, that I might be near the fire. I slept soundly till three o'clock, when I rose to trim the fire, that it might be in readiness to boil the water for my tea, which I usually took before day-break; but I found it impossible to compose myself again to sleep, being harassed by the idea, that the rotten roof, composed of dry leaves, might give way, and carry my hammock with it into the fire. After half an hour spent in these uneasy vigils, it actually fell in, and the part next the fire was instantly in flames. By the assistance of Frank, who came directly when I called, my hammock was detached in time, and my hat and some other articles got out of the shed. Sleep being now out of the question, we breakfasted on the rock, and then resumed our voyage.

September 28th was a very hot day. We lay to at 10 o'clock, and proceeded a short distance through the wood to the provision-ground of old Simon, who was formerly baptized by the Brethren, and lives in the faith of Jesus. His children and grandchildren, however, appear to be given up to idolatry, of which I saw many traces, the whole family being here at present, engaged in digging up roots of the *pinda*, a kind of earth-nuts.

We lay to for an hour at noon by a rock, in order to dry my clothes, which had been drenched the evening before. At five,

we made a halt, meeting with a very commodious and pleasant station, where some huge boughs shaded the projecting rock. There was a shed adjacent, like that of last night, but as the sky was bright, we made no use of it, but slung our hammocks to the impending boughs, keeping up a good fire on the rock. At 11, I heard loud thunder, and perceiving that a storm was approaching, I awoke Frank and Joshua, though not without difficulty. They had scarcely carried our things under the shed, when the rain fell in torrents. Happily for us, it was not of long continuance, for the roof afforded but a partial shelter.

September 29th. At 8 o'clock we arrived at the creek, on which lies the provision-ground of John Arabi, the son of the well known head-chief of the free negroes. He was baptized in infancy; but, probably owing to his rank as chief of the village of Gingeh, has fallen away from the faith, and lives in forgetfulness of God. His people were digging pinda, and he himself soon returned from the chace, and after a short stay accompanied us to our vessel. He directed Frank to lodge me in one of his houses at *Gingeh*, the first village of the Saramaca negroes, which we hoped to reach before night. His mother, who is also baptized, is still living there, but has almost lost the use of her faculties. On meeting again with the chief at Gingeh, he said, amongst the rest: "I am weary of the service of sin, and have no rest. I wish that a teacher would come to us again, that I might hear God's word, and be converted!" He appeared to be sincere in these expressions.

In half an hour we came to the small creek, Arvana, at the mouth of which formerly stood *New Bambey*, where the last Missionaries dwelt from 1786 to 1813. The creek runs up the country to the southwest, and has little water in the dry season. In the middle of a small promontory, lying between its estuary and the river, stood three fine trees, under whose shade, Frank told me, the Missionaries usually sat in the heat of the day. He was amused at the pains I took to reach the place, and open the prospect through the young trees to the river. I saw enough to convince me, that, with a little attention, the spot would be a very pleasant retreat. Some fifty paces farther, we came to the former landing-place, whence an avenue of orange-trees led to the Mission-house. I would gladly have visited it, but the difficulty of forcing a way through the thicket soon obliged me to desist. The avenue was still visible, but it had grown into a wood. The fruit, some of which we gathered, was very well flavored.

At 1 o'clock we continued our course, and, in another half hour, reached the first landing-place of *Gingeh*. Both this and the two other landing-places swarmed with negroes, especially young people, who welcomed us with shouts so loud and piercing, that I would fain have stopped my ears. On landing, I used all my efforts to hush the noise, but to little purpose. Scarcely were my things brought on shore, than they snatched them up, and

hurried away with them to the village. Here my hut, though larger than those of the Auka negroes, was soon so crowded that I could scarcely breathe. Tired of their vociferations and boisterous behaviour, I set out, hot as it was, through the village, in which I counted about a hundred dwellings, stopping occasionally to view their occupations, and to converse with them. Some were spinning cotton, others platting hammocks, others baking cassava bread or preparing their meals, and many sat idle. My object was gained, for on returning at 4 o'clock to my lodgings, the tumult had subsided, and I could engage in quiet conversation with a few neighbors. I had invited all to attend a meeting in the evening, but out of the four hundred inhabitants, scarcely an eighth part were present. Many of these, however, paid great attention, and afterwards spoke about what they had heard, in a manner which led me to hope that it was not lost upon them.

Frank and Joshua had purposed to make a halt here of some days; but as I wished first to visit Mr. Dankmeyer, who lives four hours' journey further up, at the village of *Redi-dotti*, (red-earth,) and understood that the head-chief of the whole tribe and many head men of villages were assembled there at present, I resolved to proceed thither the following morning. The agent gave us a very cordial reception, and I was glad once more to enjoy the society of a European, and to sit down to a regular meal. I spoke with the negroes, as far as time allowed, and invited them all to a meeting at 5 o'clock, which I held in the open air, before the agent's house. There was a much larger attendance than we had expected. The greater part seated themselves in a semicircle on the ground; others stood round, and the women especially crept behind, or hid themselves, but within hearing, in the adjacent bushes. Great stillness prevailed, and I trust that some were impressed by what I said to them.

Frank had meanwhile expressed himself weary of travelling, and alleged ignorance of the further course of the river: he could not even be induced to go forward only as a companion, and returned at noon to Gingeh. I therefore sought assistance for the prosecution of my voyage from the head-chief, Abraham, who procured me a canoe and two rowers, who would take me at least two short days' journey up the river to his residence.

(To be continued.)

[From the "Periodical Accounts," &c.]

III. DESCRIPTION OF THE MISSION-SETTLEMENT OF SHILOH, IN THE COUNTRY OF THE TAMBOOKIES, IN SOUTH AFRICA; WITH SOME ACCOUNT OF THE MANNERS, CUSTOMS, &C. OF THE NEIGHBORING TRIBES. BY BROTHER ADOLPH BONATZ.

Locality.—The settlement of SHILOH is situated in 27 degrees of east longitude, and 31½ of south latitude. A mountain called Hanglippe, which rises to the northward, and is surrounded by a belt of lower eminences, renders the approach in that direction very difficult to the traveller. Little, in fact, is known of this district, beyond the fact of its being inhabited by a swarm of lawless freebooters, who, flocking together from various quarters, find shelter in its numerous defiles. The Corannas, a race consisting of wild Hottentots and of Bastards, (the offspring of Europeans and native women,) a detachment of whom invaded our territory on the 9th of August, 1833, also find a temporary home in this secluded region, as well as in the country farther north, towards the Orange River; among them are interspersed some Tambookies of the tribe of Macina. To the northeast of us dwell the Amacina, another tribe of Tambookies, in the rear of whom lies the country inhabited by the great body of that race. Eastward of Shiloh are the Amahalas (the Tambookies of Mapasa;) to the southeast, the Amaxosa, or Caffres; to the south and southwestward are the mountains bordering on the Kat River. The tract of land behind this range, commonly called the Kat Revier, was formerly inhabited by Caffres, but is now considered part of the colony. To the westward is the colonial territory.

The land attached to the Mission-Settlement forms a tolerably level tract, of about a German square-mile in extent, (upwards of twenty English square miles), surrounded on all sides by hills of moderate height. Within this area our cattle, and the cattle of our people, are accustomed to graze at large. There are, however, no settlers in our immediate neighborhood; a ride of four hours on horseback is required to reach the nearest. Both the temperature of the air and the vegetable productions of the soil, are sufficient to prove, that the tract we occupy is part of an extended mountain platform of considerable elevation. It is further to be remarked, that, strictly speaking, we cannot be said to live in the country of the Tambookies, as the whole of this district was formerly in the occupation of the Bushmen.

Climate, Natural Productions, &c.—The climate is more European in its character than that of any of our other South African stations. In September the grass begins to spring up, and about this time it is usual to plant garden produce; the corn being sown as early as May and June, to prevent its being infected by the *rust*, (or mildew,) which is apt to show itself during the warm summer weather. In fact, the earlier the corn is sown, the less it is

liable to be injured by this plague of South Africa. Though the heat is frequently great in August, night frosts do not altogether cease before the month of November, and it occasionally happens that even in December, beans, tobacco, and other similar herbs, are affected by them. Towards the end of December, or, at the latest, in the beginning of January, the corn harvest commences; the land then cleared of wheat is immediately planted with maize. This crop, as well as that of the so-called Caffre corn, is harvested about the end of April, by which time the night-frosts begin to return. The winter, from the end of April to the beginning of September, cannot with propriety be here termed the rainy season; for although during this interval it sometimes rains, and even snows, the weather is for the most part dry. A more appropriate denomination for it would be the *windy season*, inasmuch as the southeast or northwest winds blow with little intermission, and at times rise to furious tempests. The latter is the warmer wind; the former, on the other hand, is piercingly cold. At night it freezes sufficiently to form a thin crust of ice upon the standing waters. As a proof of the occasional severity of the cold in this region, it may be mentioned, that in the month of August last, three persons were one night frozen to death on their way from the Kat River to this place. In the mountains the snow lies for a considerable time. The summer heat is ordinarily very great, but it is often accompanied by a cold breeze, which occasions catarrhal complaints of various kinds. To this cause may also be ascribed the prevalence of rheumatic ailments among the Tambookies.

In summer the sky remains cloudless often for weeks together, and all nature seems to languish for want of moisture. Suddenly, however, violent storms arise, and heavy rain cools the air and refreshes the thirsty soil. The thunder rolls with awful magnificence, and the rain, mingled with hail, falls in such torrents as to produce large cavities in the earth, so that in a few minutes the lower grounds resemble large pools of water. Similar thunder-storms not unfrequently occur in the winter season.

In the neighborhood of Genadendal but little pasturage is to be met with, the uncultivated tracts of land being covered with innumerable kinds of heath and other plants of humble growth, and being consequently unfit for the rearing of cattle. About Shiloh the contrary is the case. For although in our neighborhood there is abundance of what is called Karroo earth, and one might therefore expect to find a class of vegetable productions similar to those which adorn the Karroo, (or wilderness,) the whole district around us is very different in appearance from the Oberland, as the country about Cape Town is called. *Here* the ground is richly clothed with grass, and neither a tree nor a shrub is to be seen upon the surface of our expanded vale: only on the ridges of the hills or in the narrow glens, are these occasionally visible. In spring, the entire level, and some of the lower hills which

bound it, are arrayed in lively green; on the other heights there protrude from between patches of scanty herbage, rude masses of naked rock, which serve the wandering Bushmen for a habitation. Scattered upon and between the rocks, are to be seen the aloe and the handsome Caffre-bread tree, which appear to thrive upon a very scanty soil, and to require but little moisture; hereby giving a picturesque aspect to the rugged blocks of stone. Other hills look like heaps of stones piled one upon the other. From these unsightly objects the eye turns with pleasure to the grassy carpet which stretches far and wide across the expanded plain. It must not, however, be supposed that this carpet bears any close resemblance to an European meadow. Many sorts of grass are indeed seen growing together, intermixed with but few of the beautiful flowers peculiar to South Africa. But the grass forms a number of isolated tufts, between which, in the higher grounds, the red, in the lower, the darker-colored earth is discernible. Large herds of cattle are scattered over the surface, and it is pleasant to see the oxen and cows traversing the prairie in every direction at the approach of evening, and with merry gambols hastening to their night quarters. The verdure of this extended plain is not indeed of long continuance; the glowing heat of summer, and the frosts and cold winds of autumn and winter, give to it an arid and yellowish gray appearance during the greater portion of the year. Yet the cattle remain healthy and fat up to the coldest days of winter, when they become very lean. Epidemics among the horned cattle are seldom known, and the rearing of sheep seems to answer well. The African sheep have generally very fat tails, some of which have been known to weigh from twelve to fifteen pounds. The boors or settlers on the frontier are chiefly occupied in tending sheep. Corn is exchanged for money, for which again the needful clothing and other articles of consumption are obtained. Most of the farmers have little or no bread to eat throughout the year; it therefore frequently happens to a traveller, that he is treated with a morsel of mutton, so fat as to be scarcely eatable, in the place of the bread he asks for.

The soil in these parts consists principally of Karroo earth mixed with sand. Beneath this Karroo earth is found a kind of stiff loam, which is remarkably fertile if watered, but when parched is as hard as stone. If the ground is well manured—and there is no want of this article, owing to the great number of cattle kept—it is nearly in every instance very productive. Corn often yields ninety-fold, if it remains uninjured by the rust or the locusts. The seed is scattered sparingly, because many stalks rise from a single root. With few exceptions, the Tambookies are not easily induced to manure their land; but they permit the calves to wander about the gardens in every direction, a circumstance which causes many disputes among the settlers, owing to the trespasses mutually committed.

The greatest internal advantage connected with the station we

occupy, and which causes the locality to be not a little envied by our neighbors, is the possession of a stream of water, which is constantly flowing at all seasons of the year. The name of Klipplaat is derived from the circumstance of its rocky bed, which confines it as it were within solid walls of stone. The water is clear and fresh, and remains always sweet, because it is never stagnant. It has its source in the Kat River mountains, flows nearly from south to north, and after receiving several other rivulets, empties itself into the Kei, and through that river into the Indian Ocean. It seems not a little surprising, that while other large streams, such as the Sunday's River, &c. are often completely dried up, the far less considerable Klipplaat pursues its course unaffected by the surrounding sterility. Whether this will continue to be the case in a drought more severe and lasting than any we have yet experienced, time must show.

For the irrigation of the gardens a dam has been constructed on the river, about a mile and a quarter distant from the settlement, and from this point a watercourse, nearly two miles in length, has been carried, which passes close to our dwellings. Between this watercourse and the river the gardens are laid out. Owing to the rocky and elevated nature of the shores of the Klipplaat, there was little choice as to the place whence the water should be drawn; and as the hands employed were but few, and yet without irrigation no ground could be brought under culture, we found ourselves compelled to derive our supply from the nearest accessible point. The western bank of the river, though it is low at the point referred to, rises so considerably towards the north, that it was found necessary to dig the trench in many places to a depth of more than six feet. Ground is also lost, by the circumstance, that the watercourse passes for about three-quarters of a mile within so short a distance of the stream, as to render it unsafe to cultivate it. To make up in some measure for this defect, and extend the surface capable of irrigation as much as possible, it has been necessary to give a direction to the water, which allows but a very slight fall; hence it flows very sluggishly, is liable to be choked by even a moderate accumulation of sand, and requires to be frequently cleared out; a difficult task, owing to its depth. Even when least obstructed, it is found insufficient during the summer heats for the irrigation of all the gardens, and thus many difficulties and much strife and contention are from time to time occasioned. To obviate these as much as possible, and to prevent the jealousies and quarrels which are apt to arise among so many wild and uncivilized men, it is our custom at such seasons to mount guard, as it were, over the watercourse, and to deal out among the numerous applicants an equitable share of this necessary article. The duties of arbitrator and justice of the peace, which we are thus obliged to take upon ourselves, prove, as may be imagined, any thing but agreeable to us.

The possession of a water-mill in this secluded locality appearing to be of great importance, we soon resolved upon the erection

of one. The accomplishment of this work was, however, found to be less easy than the resolution to undertake it. In this country, corn is usually ground in January, immediately after the harvest; but this is just the season when the dry weather commences, and when disputes are apt to arise about the water necessary for the irrigation of the maize and Caffre-corn. What unpleasantness might we not expect, if the miller were to assert his prior claim to the water in the river! It might indeed be urged that the water would be used, but not consumed by the mill. But as the mill must of necessity be built on a much lower level than the watercourse, to obtain a sufficient fall for the water, a considerable tract of garden ground would hereby lose the benefit now enjoyed. This consideration, along with several others which need not be specified, caused us to abandon our first idea of constructing a mill near the existing watercourse. Nor were we less embarrassed by the difficulty we from day to day experienced in providing the Tambookie settlers, who flocked to us, with suitable garden ground. Of land there is indeed abundance, but in dry weather our supply of water is insufficient to fertilize the lower range of gardens, the contents of the watercourse being exhausted upon those higher up. Often had we to hear the complaint, that we permitted the waters of the hitherto inexhaustible Klipplaat to roll unprofitably by us, though greatly needed for the irrigation of the provision grounds upon its banks. Yet what was to be done to remedy this defect? The depth of the existing watercourse seemed to forbid any attempt at its enlargement, for the labor and expense connected with it would exceed our strength and our means. A second channel was therefore the only resource open to us, and of this we resolved to avail ourselves, leaving the grounds already under cultivation to be watered by the old one. The dam constructed for the use of the new watercourse is about three-quarters of a mile higher up the river than the other, or above two miles and a half from the settlement: and though Brother Fritsch, who superintended this undertaking, had difficulties of various kinds to encounter, the work is so far advanced, that the water already flows in a narrow channel, which may easily be widened at no great distance from our dwellings. The new cut is comparatively shallow, and the current flows through it much more rapidly than through the old one; by means of it the ground which lies too high to be watered by the latter, is brought under irrigation.

The wild animals, which at the period of our first establishment were found here in great numbers, have already considerably decreased: they consist of antelopes of various kinds, chiefly eland-deer, spring-bocks, hartebeests, &c.; gnoos, or wildebeests; quaggas, or wild asses; lions, tigers, (or rather panthers,) wolves, and jackalls. Among the birds are ostriches and several large species of eagles. Elephants and buffalos are still found in the woody districts around us.

Population.—The inhabitants of Shiloh are of a very mixed

and varied character. Whatever is cast out of the Cape colony to the southward and westward of us, or rejected from the border of Caffraria and the Tambookie land to the eastward and northward, finds its way to this place. It need therefore excite no surprise if we have among our settlers persons of the most worthless character, who are unable to find a home any where else. The people who are either residing with us at present, or who have left us, many of them probably with the intention of returning, (for of a fixed and regular native population we cannot speak,) are of the following tribes:—

1. *Hottentots*, and so-called *Bastards*, who have emigrated hither from Enon and other places within the frontiers, and who have obtained permission from the government to reside here for the protection of our little colony. They may therefore be considered, in some sense, as our garrison.

2. *Bushmen*, who formerly lived in this very neighborhood. The degraded race to which they belong having been long charged with the crime of plundering, the neighboring farmers were authorized by the colonial government to apprehend the robbers, and bring them within the frontier. In this manner they were deprived of their land; and those Bushmen who could not escape, were compelled to live within the boundary of the colony. Some Tambookie captains had subsequently settled in these parts, yet the district was always considered neutral, up to the time when Bowana applied for British protection. The land was then transferred to the Tambookies, and the present Mission was commenced. Since that period, the Bushmen, thinking that the hour of their deliverance had arrived, have been gradually returning to their old haunts.

3. *Tambookies*, who call themselves *Amatembu*. Those who live with us are subdivided into three classes:—

a. *Amacina*, a tribe dwelling to the northward of us.

b. *Amahala*, or the tribe of Mapasa.

c. *Amadungwana*, a small clan contiguous to the Amacina.

4. *Mambookies*, or *Bambookies*, whose proper name is Abambo.

5. *Sootoos*, or *Amasutu*, or *Abasutu*.

The two last-mentioned tribes, though very similar to each other in their customs, speak a totally different language. Their proper seat is in the interior of the country; but having been expelled by Fetkannas and other plundering hordes, they have scattered themselves throughout the country, and are now employed as servants by the Caffres and Tambookies, whose language and customs they have for the most part adopted. They are also known by the general name of Fengoos, or poor people.

6. *Caffres*, or *Amaxosa*, as they denominate themselves.

Description of the Mission Settlement and its Inhabitants.—Shiloh lies, as already mentioned, in an open vale or plain of considerable extent, watered by the Klipplaat, and encircled on all sides by hills of moderate elevation. Of picturesque beauty it cannot boast; the traveller who arrives here, while the country

is under the influence of the summer heats or the winter frosts, is tempted to ask, whether it be possible for human beings to subsist in such a wilderness. The presence of an ever-flowing stream alone affords a satisfactory answer to this question. Our gardens, though fruitful, exhibit no tree beside the peach, and even the banks of the river are devoid of bushes. Peach and almond-trees appear to thrive best in this climate.

The Missionaries reside in two small houses of one story, which stand close to each other, the gables being turned towards the prevailing north-west wind. Near these tenements are two sheds, constructed of light wood-work and reeds, in which are deposited our store of garden-produce and a variety of utensils. The temporary church and the houses inhabited by our Hottentots, are built after the same fashion. The form of such houses have the nearest resemblance to a roof resting on the ground. The Hottentot settlement forms a long wide street, at the extremity of which are the dwellings of the Bushmen. Some of the latter encamp during the day in the open air, and are to be seen sitting close to their little fire. Their only protection against wind and rain, are mats formed of long rushes, which they suspend from poles driven into the earth. In the rear of the Hottentot street, and nearly parallel with it, are the huts of the Tambookies, nearly hemispherical in shape, and disposed in several rows. The doors are all on the eastern side, and so low that it is impossible to enter them without stooping considerably. Between the huts are the kraals, or enclosures for cattle, the fences of which are constructed of stems and branches of acacia thrown loosely together, and to the height of a few feet. This tree, the well-known *acacia capensis*, from which a gum resembling gum arabic is extracted, is found growing abundantly on the neighboring mountains. A kraal, like that described, has the appearance of a hedge, the trees of which are all dead. As the wood soon becomes the prey of worms, and the fence is thus gradually destroyed, the cattle often break loose in the night, and trespass upon the gardens, whereby much mischief ensues. Even in their best state, the kraals afford a miserable shelter, and the cattle suffer much from the violent rains and high winds. On this account the Tambookies are accustomed, when the winter sets in, to retire with their cattle into the narrow mountain glens, where they meet with better protection from the inclemency of the weather.

The houses of the Tambookies are built of thin and flexible pieces of wood; the staves which compose the framework, and are arranged in a circle, are bent towards a common centre, so as to form a rude vault, and are bound together with rushes. The woodwork is then covered over with reeds or long grass, which, in like manner, is fastened to the frame beneath, by a kind of rush-net of very neat manufacture. To render their houses warmer in winter, they plaster the sides with clay; the roof, however, remains without this additional covering, in order that

the smoke may find its way through the interstices. The dwellings of the Mambookies and Sootoos are distinguished from the rest by their neatness and cleanliness.

It will be recollected that our first establishment on the banks of the Klipplaat was about three-quarters of a mile higher up the river. We abandoned this site on discovering that it was subject to inundation whenever the stream was swelled by heavy rain.

The *Hottentots* who reside with us, as above-mentioned, come partly from Enon, and partly from other places in the colony; the majority, it is to be feared, rather for the sake of temporal advantage, or of exemption from the restraints of colonial law, than for any spiritual benefit. The colonial government appear to have no objection to this emigration of the Hottentots, inasmuch as it forwards their own views, to make the neighboring savage tribes acquainted with agriculture, in the hope that they may be thus reclaimed from the predatory life which is too habitual to them. This object seems in some measure to have been already answered, as the Tambookies, who are very greedy after gain, are stimulated, by the sight of the garden produce in the possession of the Hottentots, to greater diligence in the cultivation of the soil. Our own earnest desire, that the Hottentots should be, in all things, examples of Christian principle to the ignorant heathen around them, appears, however, to have been hitherto imperfectly fulfilled.

[To be continued.]

(From the "Periodical Accounts," &c.)

IV. SOUTH AFRICA.

EXTRACT FROM THE DIARY OF GENADENDAL, FOR 1836.

January 3d. After the morning service was the interment of a child, and of the single woman Agnes Herman. The latter was baptized in 1827, and, four years afterwards, admitted to the Holy Communion. Her words and walk testified, that she belonged to the happy number who have sought and found pardon of sins and delivering grace in Jesus.

10th. Brother Hallbeck preached from Acts 20, 31–38, and, at the close, took an affecting leave of the congregation. Might his powerful appeal sink deep into all hearts! was our wish and prayer, on observing the strong emotion which prevailed throughout the numerous assembly. The next day, in the public evening service, we commended him, and his dear wife and children, and his whole travelling party, to the preserving care of our gracious Lord. They left us for Cape Town on the following morning.

16th. Captain Rawstorne sent us tidings of our Hottentots in

Caffraria. A kind of dysentery had been prevalent for some weeks; several were still confined by it, and to one, *Daniel Lucas*, it had proved fatal. It is about four years since he received permission to reside here; but, on his soon after marrying a woman in the heathen fashion, notice was given him to leave the place.* As he, however, came and confessed his misconduct, with expressions of sincere sorrow, he was allowed to remain among us, and the marriage was ratified with the Christian ceremonial. He subsequently conducted himself with great propriety, and, the good seed of the Kingdom having evidently taken root in his heart, he was baptized in 1834. "In his last hours," writes Captain Rawstorne, "he was too deaf, and too weak, to hold any conversation with those around him; but, a few days before his end, I found him in a very edifying state of mind. He was so weak on the last Sunday, that I thought it right to prohibit his going out to the evening service, but he was so importunate on the subject, that I was obliged to yield to his request. He attended it with great devotion and feeling, and I can have no doubt that the same spirit accompanied him to his end."

19th. Our people were very busy trading in bukku† leaves. An Englishman, who had been here some time ago, and had encouraged them to gather these leaves for him, came to-day to buy up their stock. He gave a shilling currency per pound, which was scarcely enough to remunerate them for their trouble in going so far among the hills for them, not to speak of the time spent in drying them.

February 1st. We had a visit from a French Missionary, who was on his way to Cape-Town, to get something printed in the Bootchuana language. According to his account, this tribe, amongst whom he is laboring, was some years ago attacked and almost extirpated by the Fetkannas. The remnant settled several days' journey beyond Philippolis, and mostly inhabit precipitous mountains, where they have entrenched themselves so strongly, from fear of the neighboring tribes, that it is not easy to find access to their dwellings. The French Missionary Society has established four stations among them, along the Caledon river. They listen with much respect to the word of God, and a small number of them have been baptized, and lead a Christian life.

Brother and Sister Teutsch, who undertook the general speaking this week, complained of the ignorance and indifference of many of our young people, and were grieved to find this particu-

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* Notices of this kind, even in cases of manifest transgressions of the rules of the settlement, are never given by the Missionaries, till the case has been solemnly inquired into by the company of Hottentot overseers, and decision pronounced accordingly. These overseers, who are chosen by a majority of votes of the adult communicants, form a collateral council to the Mission-conference, for the arrangement of all matters connected with the municipal regulation of the settlement. Having been formed in 1816, its powers were extended, and its constitution finally approved by the Colonial Government in 1826.

† The *Diosma Crenata*, said to be very useful in cholera, and similar disorders.

larly the case with a number who had enjoyed, though they had not improved, the opportunity of school-instruction. In other respects, they had much reason to be satisfied with the number and spirit of those who visited them, and sixty-one persons were approved of for advancement in Church privileges at the approaching Jubilee celebration.

10th. The remains of the aged communicant sister, *Sarah Stampje*, were committed to their resting-place. We were thankful that the Lord had released her from the pains and infirmities of her worn-out tabernacle. She appeared at times, to those who visited her, to be too much engaged with earthly things, a walled house and garden, of which she was the possessor, occasioning her, in her weak state of mind, much needless anxiety. She was therefore constantly reminded to think less about worldly goods, and more about the building of God in the heavens. Nor were these exhortations without effect, for she at last gave up all her property to her son-in-law, and, according to the testimony of her daughter, appeared to fix her thoughts from that time on her Saviour and the heavenly world.

15th. Two Berlin Missionaries paid us an agreeable visit of two days.

In this, and the preceding month, twenty persons received permission to reside here.

[A circumstantial account follows of the solemn and blessed celebration of the Centenary Jubilee of this important Mission. As, however, a lively sketch of the Genadendal solemnity was given in Missionary Intelligencer, vol. 6, pp. 68–71, and the subject has been several times referred to since, in letters and diaries from the other stations, it is unnecessary here to repeat the particulars.]

March 1st. The Rev. Mr. Berger, of Halle, who is going out as a Missionary to the island of Borneo, arrived here on a visit of a few days. We had much interesting conversation with him concerning the kingdom of God and its extension, and we sincerely pray, that the Lord may be with him, and crown his future labors with blessing. He addressed our congregation the next day, in a very impressive discourse.

15th. Sisters Teutsch and Brauer went in the wagon to Caledon, to fetch Sister Schopman home, and returned with her the next day. Her health appeared to be materially benefited by the use of the bath.

20th. At the request of a neighboring colonist, Brother Schopman rode over this afternoon, to hold a funeral discourse over the remains of his foster-son. A considerable company attended, before whom he bore a cheerful testimony to the love of God in Christ. Mr. Badenhorst accompanied him on his return, and expressed his ardent wish, that the Brethren would more frequently avail themselves of the opportunities which offer for preaching in country places round, as he felt assured, that much good might be done by this means. He knew many farmers who, much as

they wished it, could seldom get to church, either to Caledon or Genadendal, and it was still more difficult for them to procure for their families and servants the opportunity of hearing God's word.

25th. The married communicant sister, *Brigitta Peters*, departed this life. Shortly before her end, she said: "I have been reviewing the whole course of my life, and have discovered innumerable sins by which I have grieved our Saviour. But I have buried them all in the wounds of my Redeemer, and He has graciously forgiven me all, and has granted me the delightful assurance that I shall indeed be happy for ever. I am ready to depart with joy out of this world, as soon as my Saviour shall please to call me."

28th. On conversing with our communicants in reference to the approaching Passion-Week, we had many delightful expressions of their interest in this solemn festival. "The Easter celebration," said *Nathanael Michels*, "is to me the dearest of all, for to it I owe my Christian name of Nathanael." "These," declared another, "are days of real enjoyment, in which my heart feels more than in all the rest throughout the year." A youth too, who is generally far from communicative, said: "I thank God that I have learned to read; for I can now go over many parts of the Passion history which I could not perfectly understand at church, and all becomes clear to me."

April 1st. *Esther Hardenberg* died of the Lazarus sickness. She had been a communicant since 1798, and her walk was consistent with her profession. Her husband, with whom she had lived very happily, laments her loss, though, in consequence of her disease, she has for some years been more of a burden than a help to him. "Nevertheless," said he, "she kept order in the house, and attended to the children, whom I am now obliged to leave much to themselves." She appeared to be firmly rooted in faith in Jesus, to which, no doubt, her painful illness contributed not a little; and her expressions, during this period of her life, were extremely edifying.

3d. The rain prevented us from praying the *Easter-morning* Litany in the burial-ground, and thinned the number of white visitors from the country. There was, however, a large attendance of Hottentots and apprentices, both on this and the following day, and we confidently hope, that many hearts were deeply impressed with the great events commemorated.

We had a pleasing instance of honesty in a little boy, who had found an English shilling on the road, and brought it to us that it might be restored, if possible, to the rightful owner.

The large bridge over the Sonderend requiring repairs, the work was undertaken in the middle of the month.

18th. We were under the necessity of excluding a woman, who had been unfaithful to her husband, during his absence on military duty.

27th. We received intelligence that *Charles Willin*, an inhabit-

ant of this place, had been drowned in the Sonderend, near Franschen-Hoek. He was baptized in 1830, but his wife, soon after, being guilty of a theft, they both left the congregation, to which they were re-admitted only last year, when he became a candidate for the Holy Communion. His residence among us was too short, to enable us to speak of him with confidence. His conduct appears to have been outwardly correct, and he assured us that he had given himself up to the Lord with his whole heart. Well for him if this was really the case, as he was removed so suddenly into eternity!

Some weeks afterwards, we learned from his widow, that his death was not accidental, but that another Hottentot, who owed him a grudge for some old affront, had dragged him from his horse, when in the middle of the river, and held him under water till he was dead. The supposed murderer is now in custody at Stellenbosch till the next assizes.

Fifteen persons received permission to live here.

29th. The examination of our Girls' School excited our lively gratitude to the Lord for the blessing which He has continued to lay upon this institution. But few are now left in the spelling-class; their copy-books bear testimony to their improvement in writing; and some have likewise acquired a tolerable readiness in ciphering, and in the outlines of geography. Almost all of them know Luther's short catechism by heart, besides a rich treasure of Scripture texts, so that they are not wanting in the knowledge of that which belongs to salvation.

30th. Our widows, to the number of about sixty, celebrated their annual festival in a blessed manner.

May 5th. At the speaking with the communicants, several aged people expressed their heartfelt obligations to the Lord, for His gracious help in time of need. Thus one old woman said to the Brother who conversed with her: "You are still young, but you have, doubtless, already many times experienced the wise leadings, and gracious assistance of our Saviour. What, then, must I have to say, who have lived at least as long again as you! I cannot tell you how good I feel the Lord to be, and how great the mercy which He has shown me."

From the 9th to the 19th we had a pleasant visit from Mr. Williamson and his family, from the East Indies. They took great interest in our schools, and were extremely munificent to our poor, whom they visited in their huts.

We commemorated the *Ascension* of our Lord in the usual manner, and comforted one another with the sweet hope, that we too shall once be permitted to follow Him into his heavenly habitation.

About this time, the repairs of the bridge over the Sonderend were completed, a strong frame-work of timber being added to the under-side.

Whitsunday was a day of distinguished blessing to us. After

the preaching two children were baptized, and in the afternoon twelve adults.

An Indian gentleman visited us in the course of the week, and expressed great satisfaction with the manner in which our Mission is conducted. We were, however, greatly shocked when he came to us one morning, complaining that his purse, with twelve sovereigns, had been stolen from his bed-room during the night. Happily we succeeded in detecting the thief—a Mahometan from Cape-Town, who had requested leave to stay here a few days. A strong suspicion of him being excited by several circumstances, we were proceeding to search his clothes, when he confessed his guilt, and drew forth the purse from his shoe, in which he had concealed it. He was delivered over to the authorities by our visitor.

June 17th. A soaking shower fell, which enabled our Hottentots and neighbors to commence ploughing and sowing.

24th. Our boys celebrated their festival; several of them, alas! had to be excluded from it on account of their neglect of the schools. In some cases, this had a good effect, the parents coming soon after the festival, to beg that their children might be re-admitted to the school.

On the same day was the funeral of *Edward Paarl*, a boy of nine years of age. Though he was not distinguished by quickness of parts, his diligence and attention soon enabled him to learn to read, and he outstripped others who had more ability. He was an obedient and docile child. Being asked, during his illness, whether he would like to go to our Saviour, he cast a smiling look on the questioner, and said with beaming eyes: "Yes! that I should, most gladly."

July 11th. We were greatly delighted by the receipt of letters from Brother and Sister Hallbeck, informing us of their safe arrival in London, on the 8th of April.

17th. A furious storm arose in the night, attended with thunder and lightning, followed the next day by violent and incessant rain. Many fruit-trees were torn up by the roots, and various houses of our Hottentots unroofed. We were thankful to the Lord, that He had graciously preserved us from still more serious harm. A few days after, the summits of the surrounding mountains were covered with snow, and the mornings and evenings were very sensibly colder.

25th. The remains of the single sister, *Sabina Kivitt*, were interred. She was born here in January, 1814, of baptized parents, and was admitted to the Lord's table at eighteen years of age. Her course in the congregation was such as gave us pleasure. That she knew herself to be a sinner, and built her hope of salvation on the merits of her Redeemer, and loved him truly, appeared from many of her expressions during her last illness. We were glad to perceive that her departure had made a salutary impression on our young people, and solemnized their minds, at least for a time.

August 10th. At the request of a neighboring farmer, Brother Schopman held a meeting at his house, which was attended, with much devotion, by a considerable number of colonists.

11th. We had an agreeable conversation with our communicants in classes or companies. The young Brethren declared that they frequently enjoyed much edifying conversation amongst themselves, though they had not sufficient confidence to express their feelings so unreservedly to us. They pledged themselves, however, as did others, to remain the Saviour's property, and to live to Him alone in this world; "for," said they, "we know, that we should be supremely miserable, if we forsook Him."

Of the single sisters, several lamented the wandering thoughts which often assailed them in the meetings. "We sometimes shudder," they said, "when the concluding verse is begun, to find that our minds have been occupied with worldly vanities throughout the whole discourse."

An aged brother declared himself in the following terms, and all the rest of the company agreed that he spoke their own experience: "I always purpose," he said, "in whatever I say or do, to do it in the name, and according to the will, of my Saviour, but I daily feel that I come short and remain a debtor. The Lord must have great patience with me; he has much to pardon in me every day."

13th. We celebrated a blessed festival-day, but our joy was saddened by a painful occurrence. Some men, who had been drinking till they were intoxicated at a public-house in the neighborhood, brought home with them a cask of wine, the contents of which so completely upset the reason of one of their company, that he set fire to his miserable hut in the night. It was burned down to the ground, and might have done great damage, but for the Lord's preserving care, and the vigilance of our faithful overseers, who brought us in the morning the source of the mischief, the yet half-filled cask. Our Church discipline was exercised against the drunkards, and the author of the fire delivered up to the magistrates.

20th. Our single brethren, fifty-four in number, kept their festival in blessing. Their full deep voices, accompanied on the organ by Brother Lees, had a very enlivening effect.

September 21st. The single sister, *Lisetta Tambrokkie*, departed this life, at the age of twenty-one years. Born and brought up in the congregation, she was by no means deficient in the knowledge of what belongs to the Christian life, and to eternal salvation. She spent some years as cook in the service of the Missionary family, and conducted herself with uniform fidelity and uprightness. In consequence of a severe cold, she fell into a decline. She expressed her conviction, that the Lord had brought her into this school of trial, to heal her of her levity, her disposition to which she confessed and bewailed; and certainly her mind was now deeply engaged with spiritual things. Though she did not conceal her wish to recover, she manifested a quiet resigna-

tion to the Lord's will when she saw her dissolution approaching. Her demeanour during her sickness was, throughout, very edifying to us. A few hours before her end, she charged her sister to express her thanks to the wives of the Missionaries, for all the love and patience they had shown her, and then commended her soul to the mercy of the Redeemer. Her departure was so gentle as to be almost imperceptible. On the

27th, was the funeral of *Henrietta Knop*, a widow about ninety years old. She had lost her husband when she came to reside here, thirty years ago. Her walk was worthy of the Gospel, and she was distinguished by a peculiar simplicity and childlikeness. Thus, she would repeat the Lord's Prayer on every visit paid to her, to see whether she had the whole still perfect in her memory. She has many children, grandchildren, and great-grandchildren living here, who faithfully supplied her with every thing that was necessary.

October. The former part of this month was a sickly time with us. Most of our Hottentots suffered greatly from colds and complaints on the chest, and of the Missionaries scarcely one was wholly free from the epidemic.

13th. From the observations made by our communicants, the following may be recorded. A brother said: "When I have been long from home and come back again, I notice that I have grown very indifferent towards the Lord. What an invaluable privilege do we Genadendalers enjoy, that the church is open to us every day for the worship of God!" Another, who had served in the late war, said: "It goes poorly, very poorly with my prayers, for I no longer see Caffres with their assagays before me." An old man, after remarking that he had been preserved from many gross sins, added: "I am nevertheless a sinner deserving of God's wrath; for here," pointing to his heart, "here, as I daily feel, dwells an inclination to sins of every kind." Another said: "I know that I am too weak to resist strong temptations to drinking. On this account I do not go to work in the Upper country, though wages are considerably higher there than here."

One of our school-children, who had declared that God's word was better than a purse of gold, being asked why he preferred the Divine word to money, replied very promptly: "Oh! money cannot make me happy."

23d. We had this Sunday an unusual number of visitors. Amongst them were the Attorney-General, and Sir W. Herschel, the latter of whom gave us a donation for our schools. Two children were baptized after the preaching.

26th. The widow, *Alida Klaas*, was interred. She had been many years a communicant, and was one of the oldest inhabitants of our place, on which she prided herself too much. Yet she knew and loved her Saviour, as her Deliverer from the power of sin, and spoke with much emotion of His bitter sufferings and death. In the last months of her life she was prevented by her extreme weakness from attending at church, in which, till then,

she had been very punctual. On the last evening, after making a very hearty meal, she said: "Now, my children, this is the last meal that I shall take with you: I am going to our Saviour." Towards morning she departed.

27th. Was the funeral of *Zaccheus Kees*, a very aged brother. He was of an exceedingly mild and gentle disposition. His poverty was extreme, yet he worked as long as he was able as a charcoal burner. He had little comfort in his two daughters, one of whom left, and the other was excluded from, the congregation. For the last half-year of his life, he was confined to his wretched couch, and often destitute of the means of subsistence. A few weeks ago, we found him deserted by his wife and children, without clothes, and almost without bedding, and so weak that he could scarcely move. He was thankful for the help which was afforded him, and notwithstanding his deplorable condition, was very patient and resigned. He seldom complained, but assured us, that he found much comfort and refreshment in secret prayer to the Lord.

November 20th. The captains of the provincial corps of Hottentots having been ordered to deliver in a list to government of those who had distinguished themselves by good conduct, with a view to reward their services by a gift of land, our Hottentots were asked, where they wished to have allotments, when all unanimously replied: "No where but at Genadendal, or in its immediate neighborhood."

23d. A great part of our people were busy with their barley-harvest, which is very abundant in this district. The wheat too promises to yield a good crop, though the prospect in the Cape district, where a long drought has prevailed, is very gloomy.

24th. Sir John Franklin, who is going out as Governor to Van Diemen's Land, paid us a visit, and showed his interest in our Mission by a kind donation.

27th. *Josiah Paap* returned home from the regiment, having obtained his discharge. On the road he had the misfortune to have his money stolen, consisting of eighty-six dollars, which he had saved out of his pay.

30th. The remains of *Helena Petro*, a communicant sister, were brought hither for interment from a neighboring farm. She had risen in good health the day before, and gone to her work. In the forenoon she was seized with pain in the throat, which increased so much by noon, that she was obliged to quit reaping, and about midnight she was a corpse. Her disorder seems to have been inflammatory sore throat. Her husband, who is with his regiment, has had the singular calamity, to lose two children and his wife during his absence, and when he returns home, will find only one child living of his whole family, and that born after he went away. Our departed sister conducted herself with uniform propriety, and we believe that she was a follower of Jesus. Those who beheld the maternal tenderness, with which she clasped her infant to her bosom, while struggling with suffoca-

tion, refusing to part with it from her arms, were deeply moved. We earnestly wish that this sudden departure, at the time of harvest, when there are so many temptations to levity, intemperance, and sensuality, may operate as an impressive warning to many of our people, to walk at all times in a manner becoming those whose conversation is in heaven.

December. In the first week of this month, the instruction meetings for adults, and those for the baptized, and candidates for baptism, were closed for this year, the greater part of our inhabitants having gone to assist the colonists in gathering in their crops.

10th. The communicant brother, *Daniel Dragoner*, departed at an advanced age. He was an ornament to our congregation, and we have often admired his humility, fervor, and childlike dependence on our Saviour. When we visited him, his conversation turned chiefly on his gratitude to the Lord for the many benefits which he had received from Him, and seldom indeed was there any thing of complaint. A few hours before his departure, he expressed to one of our number, his fervent desire to be at home with the Lord, and his firm confidence that He would graciously receive him. "The Saviour's blood," he said, "is my refuge; my life would condemn me." As his visitor prayed with him, it was most affecting to hear him fill up every pause with the earnest ejaculation—"Yes! dear Saviour, do it, I beseech Thee!"

The *Christmas* festival was celebrated in blessing with our flock, most of whom were present on Christmas-day, though they returned the same evening to their several working places.

31st. We held our last conference for this year, with mingled feelings of gratitude and abasement, on reviewing the many mercies of the Lord, shown to us and to our congregation, notwithstanding our manifold short-comings and mistakes. And as we knelt before Him with confession, and prayer, and thanksgiving, He granted us a powerful perception of his peace. After the first meeting in the evening, we had the pleasure to receive a letter from Brother Hallbeck, and the concluding accounts from the Synod, and then we closed the year at the feet of our Lord, with our congregation, and a large number of friends from the vicinity.

During the year, there were baptized 38 children, and 23 adults; admitted to live in the place 77 persons; received into the congregation 29, and the same number became communicants; departed this life, 40; left the congregation, 13; married 3 couple.

At the close of 1836, the congregation numbers:—

Communicants, 629; baptized adults, 237; children do., 391; new people and candidates for baptism, 200: Total, 1457. Of these, 459 are married people; 53. widowers; 90, widows; 192, single men; 130, single women; 533, children.

C. L. Teutsch. J. F. Stein.
C. F. Nauhaus. H. B. Schopman.
C. G. Sonderman. P. H. Brauer.

[From the "Periodical Accounts," &c.]

V. MEMOIR OF BROTHER FREDERICK WILLIAM SAUTTER, MISSIONARY IN ST. KITTS, WHO DEPARTED THIS LIFE AT BASSETERRE, IN THAT ISLAND, JULY 22, 1825. WRITTEN BY HIMSELF.

I was born at Nagold, in Wirtemberg, July 24th, 1775. My grand-parents on my mother's side were, as she often told me, distinguished for their piety and their fear of God. Weekly meetings were held in their house, which were sometimes attended by forty or fifty persons from the neighborhood.

Till my thirteenth year, I was a very weak and sickly child, being sometimes confined to bed for whole months; and being besides of a very obstinate disposition, I was a source of no little trouble and perplexity to my parents, and particularly to my mother. It is a subject of regret to me to this day, that my bodily weakness prevented me from making equal progress in my learning with my schoolmates. The master, moreover, was very strict, and as I was naturally of a timid and anxious turn, it frequently happened that I could not get through my lesson at school, though I had learned it perfectly well at home. From my earliest youth I can trace the work of God's Holy Spirit in my heart. My mother engaged with us in daily prayer, on which occasions she was often deeply affected, and gave us many a faithful exhortation. On Sundays and festival days, she not only took us to public worship, but made us read at home a chapter from Arndt's "*True Christianity*," and one of Stark's Sermons, which often made a powerful impression on us. Not one of her children was ever allowed to be absent from morning and evening prayer, at which the greatest devotion prevailed. Though I often felt it burdensome, there were times when I derived real blessing from it. One Good-Friday, in particular, has left a sweet remembrance behind. My mother, on this occasion, conducted the morning worship, and concluded with some verses of a passion-hymn. Our little hearts melted, and our eyes streamed with tears. Our parents then related to us various passages of our Saviour's sufferings, and how He endured them for our sins, admonishing us to be good and obedient children, and to live to His pleasure.

When I was in my eighth year, my sister, who was settled at Calw,* a town about twenty miles distance from Nagold, requested that I might live with her. As she had no children of her own, and was in easy circumstances, I had all that I could wish for; but the change did me more harm than good. When, after the lapse of a year, my sister departed this life, and my parents

* Pronounced Calv. This small country town has become of late years the seat of a very active Missionary Society. A weekly periodical issued by its directors, under the title of *Calwer Missions-Blatt*, has obtained a very extensive circulation throughout the whole of Protestant Germany.—Ed.

took me home again, they had much difficulty in bringing me back into proper discipline. I was subsequently led by my school companions into evil practices, for which my father not only chastised me severely, when they came to his knowledge, but, as no amendment followed, removed me from the Latin to the German school. It appeared to me as though my parents had completely withdrawn their affection from me, and this idea at length made me quite miserable. Often did I retire to my chamber and weep, and pray to God that He would have mercy on me, and make me a good child.

In December, 1785, my father was seized with a dangerous fever, and as he lay ill, very frequently repeated hymns expressive of contrition and humility of spirit. It troubled me to hear him pray so earnestly; for I thought my father must be a great sinner, and feared, that if he died, he would not go to Heaven. Once, as my mother and her four children stood round his bed, and we all wept bitterly, he said, "Fear not,—God, who is the husband of the widow and the father of the fatherless, will doubtless care for you; I can with confidence resign you into His hands." Soon after his decease, I was also taken ill, and every one believed that I should presently follow him into eternity, but I recovered, contrary to my own wish. My mother was shortly after delivered of her ninth child; my father had had ten by a former wife; but of the whole number only seven were now living. Not long after my mother too had an obstinate and tedious illness, in the course of which she often said with tears: "I shall be lost, and have deserved to be so." This drove me to my chamber, to beg God to have pity on my dear mother and restore her to health. After her recovery, it appeared that my father had left considerable debts, which were a source of grief to my mother, though she was enabled to discharge them all, and maintain herself and family.

The Spirit of God wrought powerfully on my heart in these years of trial, and I was accustomed to turn to the Lord with all the troubles which oppressed me, and to pray to Him in secret. And often, while thus engaged, did I receive such comfort, that I conceived a truly child-like confidence towards my Heavenly Father.

In May 1787, my mother entered a second time into the married state with an elderly widower, without children. At the commencement of the year 1789, I began to attend the instruction given by the Rev. Mr. Käufele, preparatory to confirmation. While he enlarged upon the meritorious sufferings and death of Jesus, as the atonement for the sins of the whole world, he was often exceedingly affected, which produced a similar impression upon our youthful hearts. I was truly intent on ratifying my baptismal covenant with God, but His spirit showed me the sins of my youth in such a manner that I was involved in great perplexity. My uneasiness and distress of mind were so great, not only during the hours of instruction, but likewise at home, that I

scarcely knew what to do. My sister had been confirmed the year before, and as I had frequently discovered her on her knees in prayer, I resolved to follow her example, and with many tears besought God to forgive my sins for Jesus' sake. On the eve of the Sunday after Easter, no less than sixty children were assembled for our closing meeting. The minister offered up a fervent prayer, and was so deeply moved, that he was obliged to pause several times in the course of it. A similar emotion pervaded the whole company, and what I myself felt on the occasion I cannot describe. I promised lasting faithfulness to God my Redeemer, and determined, with full purpose of heart, to live to Him in this world. On the following morning I rose very early, sought out a lonely place, and falling on my face before the Lord, implored Him, with a flood of tears, to pardon and wash away my sins. Inexpressible comfort filled my heart, and this day was indeed a blessed and festive day to me. Much evil however still remained within me, though I was ashamed when any outward manifestation of it appeared, especially as my acquaintances considered me a very exemplary youth; so that I fell into a habit of dissimulation and self-righteousness. My first enjoyment of the holy sacrament, however, on Whitsunday, proved a great blessing to me, and I was often led to pray to my crucified Saviour with a childlike and believing heart.

On the following Saturday, I left my father's house, and set out to Calw, where I was to learn the business of a saddler. Though I experienced much kindness, I was for a long time so exceedingly homesick, that I could scarcely eat or sleep. In November, several of my master's children were seized with an epidemic disorder, and as I soon after caught it too, I was sent home to be nursed. Here I found one of my sisters ill of a consumption; and we were both in so debilitated a state for some weeks, that our end was daily expected. She alone, however, was favored to depart, and I recovered. This sickness was a time of blessing for me, and I received frequent visits from pious people, which were a comfort and edification to me. At the end of six weeks I returned to Calw, where I by degrees became reconciled to my situation. But forming no acquaintance with any of the awakened, I gradually lost my simple confidence in my Saviour, and grew indifferent and negligent in prayer.

At the termination of my apprenticeship, I engaged with a master at Stuttgard, about twenty miles from my birth-place. At Easter, 1790, I paid a parting visit there, and went with my parents to the Lord's Supper. In the previous address, the minister discoursed on two verses of the hymn: "My Saviour sinners doth receive," in a manner which made a blessed impression on me. On the Tuesday following, I bid my relations farewell. My mother previously took me aside, and gave me many good admonitions. At parting, she bestowed her blessing upon me with much emotion, and so I went my way, commending myself to the guidance and providence of God.

My situation at Stuttgard was soon rendered unpleasant to me by the knavery of unprincipled fellow-journeymen, who cheated me out of money and most valuable articles; I therefore determined to travel onwards, and took leave of my master, notwithstanding his representations as to the imprudence of such a step.* My knapsack was so heavy, when I had packed up my things, that I could scarcely lift it; yet I carried it some distance out of the town. Being spent with the effort, I sat down on it under a tree, and began to weep bitterly, for I was at a loss how to proceed. After a while, however, nine or ten empty wagons came in sight, on their way to the camp near Rastadt, and I thankfully embraced the timely help. I met with employment at Carlsruhe, and staid there upwards of a year. My master having much work to do for the army, we were always busy till midnight, and half the day on Sunday, for which we were well paid. I began to enjoy the convivialities to which I was invited, and soon spent all I earned in this manner. The scene of warfare approaching nearer and nearer, I with three of my comrades resolved to change our quarters. I left my pack at Manheim, being too weak to carry it farther. We might have had work at Worms, Mentz, and Darmstadt, but as all these places were garrisoned with soldiers, we preferred passing on to Frankfort. Two of my companions found employment here, and the third at Hanau. I was left to pursue my path alone; I passed through many towns, small and great, but found work in none. My shoes were in holes, and my feet were sore; my money was nearly gone; I had left my goods at Manheim, and the custom of the trade did not permit me to travel back the same way in less than half a year. Thus I was reduced to the utmost straits; I reflected much and often on my situation. It seemed to me as if God intended to give me up to perdition as my due desert. I therefore turned to Him with weeping and supplication for His gracious help; and one day after I had spent my last penny, and offered my watch for sale, without being able to obtain a reasonable price for it, I found a little purse lying in the highway with four small coins, which helped me out till I met with work at Hanover. My success in this respect appeared to me a special answer to my prayers; for on arriving at the inn on the preceding evening, I found four journeymen saddlers there before me, not one of whom obtained employment, though they were all older and stronger than myself. Here I remained not quite a year. I had a good master, but was led into much evil, partly by bad company, and partly by my own depraved heart. The world pleased me, and things which I had before avoided and abhorred

* From time immemorial, it has been the custom in Germany, for a young artisan, after completing the term of his apprenticeship, to travel through the country in quest of work. In every town, the masters of the company or guild to whom he may apply, are bound either to give him employment, or else a trifle to help him forward on his journey.—Ed.

now met with a welcome. Uneasy thoughts indeed assailed me at times; but I endeavored to suppress them, and thought that I would postpone the performance of my good resolutions till I should be settled in life.

In the spring of 1795, I left Hanover, and hoped to obtain work in Berlin. Meeting with some of my countrymen, I staid a fortnight in that city; but their company did me no good; and notwithstanding that I might have got work as an army saddler, I declined this offer, though I had only a single shilling in my purse: for it seemed evident to me, that a longer stay here would lead to the ruin both of body and soul, of which I had many warning examples before my eyes. Hunger and thirst were often my lot on my subsequent wanderings. Relinquishing my design of going to Breslau, I turned aside into Lusatia. I was engaged at Cottbus by a master who did not belong to the company. This was contrary to our rules; but I thought "necessity had no law," and I found it almost impossible to obtain a penny on the road. After staying here three months, I passed on, though with much reluctance. I thought that I could still use my old certificate, as it was now valid for six months longer; but when I reached Dresden, I was called to account for my engagement at Cottbus, and escaped the penalty only through the intercession of a master. My intention had been to proceed from hence to Prague and Vienna, but on leaving the city gate, I met with several of my craft just come from thence, who dissuaded me from my purpose, the passage through Bohemia being beset with troops; I therefore took the road to Leipsic. At Gotha, I obtained work with the court-saddler, and here also gave myself up to the pleasures and gayeties of the world, being more exposed to temptations of all kinds than I had been any where else. But how great and infinite have been the faithfulness and the merciful kindness of God my Saviour towards me! He held His secret hand over me, and was pleased in the midst of my corruptions, to pluck me as a brand out of the burning. My health becoming delicate, I mentioned it to my guardian, who was in connection with the Brethren's Church, and had a daughter at the settlement of Neudietendorf, who had been educated at Neuwied. He transmitted me a sum of money through the hands of the Brethren, requesting me to pay his daughter a visit; but it was long before I had any leisure to comply with his request.

(To be continued.)

VI. MISCELLANEOUS INTELLIGENCE.

1. GREENLAND.—Our Missionaries at *Lichtenfels*, under date of the 12th of June, report as follows:—"Throughout the past year the Lord has, in general, granted us good health, thus enabling us to attend to the duties of our calling without interruption. The spiritual course of our congregation has varied. For a few months the Greenlanders had but a scanty supply of provisions, having been unsuccessful in their endeavors to catch herrings during the summer, and seals during the autumn and winter. We were, therefore, very glad that some friends of our missions had put it in our power to alleviate their distress. It is a matter of rejoicing, that this scarcity exercised no unfavorable influence on their spiritual state; on the contrary, they endured this calamity with humble resignation to the will of the Lord, expecting mercy and help from Him alone. The services were diligently attended. During the past winter the cold was moderate, and the spring has been fine for this latitude, though night-frosts still continue. The Greenlanders have been thus far successful in procuring a stock of provisions; and herrings being again more abundant, we hope they will be enabled to lay in a greater supply for next winter than for the last. The dispersion of the natives at the outplaces continues to be kept in view by the Board of Trade."

A letter from our Missionaries at *New Herrnhut*, of the 12th of July, furnishes the following information:—"The past year has afforded us gratifying evidences of the work of the Holy Spirit in our congregation, and we were favored to see many souls, who had been going astray for years, return with penitent hearts to the Lord, and experience His pardoning grace. At the outplaces more spiritual life was manifest than heretofore. The schools were attended diligently and with profit to the scholars; the instruction in arithmetic and writing, imparted to those boys that have already learned to read, operates as a particular encouragement to them. We have, indeed, to regret, that the severity of the climate exercises a prejudicial effect on our schools, which we have hitherto been obliged to keep in a cold apartment; we hope, however, that the enlargement of our mission-house by the erection of a new wing, which will soon be completed, will enable us to remedy this evil. The boisterous summer of last year was unfavorable for our gardens, besides rendering our excursions by water difficult. Though the Greenlanders had no very abundant supply of provisions, yet they did not suffer want during the winter. They, as well as our missionaries, were, in general, favored with good health, with the exception of Brother Lehmann, who had repeated and very violent attacks of rheumatism."

At *Frederickshthal*, our missionaries, agreeably to their report of the 13th of July, also had reason to rejoice over the spiritual course of their flock, with whom they had passed a quiet year, distinguished by abundant manifestations of Divine grace. The youth particularly inspired them with good hopes in regard to

their spiritual growth. From the East Coast but few heathen had visited them, and those only for the purposes of trade. At this station, the Greenlanders had succeeded in laying in a store of provisions, and remained exempt from sickness.

From *Lichtenau* intelligence has been received, reaching to the middle of July. At that station our Missionaries have had many encouraging evidences of the faithfulness of the Good Shepherd, and of the work of His spirit in the souls of their charge, though painful occurrences have not been wanting, especially among those members of their flock, that dwell at the out-places, and upon whom they are unable to bestow sufficient care. The health both of Missionaries and natives had, in general, been good. The efforts of the Greenlanders, to obtain a supply of provisions for the winter, were blessed by the Lord to such a degree, that they not only had enough for their own consumption, but were enabled to dispose of a considerable portion in trade. At this as well as at all our other stations in Greenland, they had an early and very pleasant spring, and a dry warm summer, such as they had not had for many years. According to later accounts, the latter continued till August. Those gardens, that were sufficiently moist, presented a favorable aspect; the more elevated land, on the contrary, was parched by the heat, and the Missionaries could with difficulty procure the requisite supply of grass for winter.—Agreeably to a letter from Brother Lehmann at *New Herrnhut*, of the 22d of August, he was recovering from his rheumatic complaint.

2. Labrador.—Brother Mallalieu, in London, reports the safe return of the Harmony, which arrived at Dover on the 4th of October, having on board the widow and two children of Brother John Koerner, who was called into eternal rest, at Okkak, in the fifty-sixth year of his age, and after a faithful service of twenty-two years in the Labrador mission. On her outward voyage, with Brother and Sister Stock on board, the Harmony encountered several violent storms, but met with little ice. On the 17th of July she safely reached Hopedale, after having, during the prevalence of dense fogs, several times struck against cliffs, without, however, sustaining any injury. After having touched at the four Missionary stations, she set sail from Hebron on the 5th of September, and had a favorable passage to England.

Our Missionaries at *Nain* write, under date of the 1st of August, as follows:—"In regard to our support, the past year has been one of the most trying since the establishment of the mission in Labrador; but we have also richly experienced the help of the Lord. The summer of last year having been very unfavorable for vegetation, the produce of our gardens was extremely scanty, and we were likewise frequently in want of fresh meat. The winter was indeed not intensely cold, but very inclement, with frequent storms and much snow. On the 30th of November, during clear weather, a shock of earthquake, accompanied with a loud rumbling noise, was felt. Warm weather did not set

in before the middle of July, on which account our garden this year also presents a sorry appearance. The haddock-fishery and seal-hunt having failed, in a great measure, last autumn, the want of provisions became very pressing from the commencement of the winter season. At times the Esquimaux were necessitated to make use of the most miserable articles of food; and in January already about sixty of them left Nain, to engage in the salmon-fishery, by means of which they were with difficulty enabled to sustain life. To add to their distress, many of their draught-dogs perished of hunger. At *Hopedale*, the scarcity was not so great; and at the other stations the supply of provisions has again been plentiful since spring.—We were likewise visited with sickness, the intercourse of the Esquimaux with the Southlanders having been the means of introducing the grippe among us, which soon became prevalent here at Nain, and bereaved two families of their providers in the prime of life. We Europeans were all attacked with it in spring, and so enfeebled thereby, as to be scarcely able to walk. At *Hopedale* sickness also prevailed to a considerable degree.—The residence of a trader from the south in our vicinity, was a source of great annoyance to us. The intercourse of the Esquimaux with him is productive of deplorable consequences, as he not only induces them to purchase superfluous articles, and thereby to neglect the payment of their debts to us, but also infuses into their minds distrust of their teachers, and endeavors to entice them away from Nain. Amidst these discouragements, however, we are cheered by the consideration, that we have still among us a seed, which serve the Lord. The meetings are diligently attended; and at all the solemn festival seasons of the Church, it was evident, that the Lord did not withhold His blessing from our people. The improvement of the school-children has indeed been retarded by the outward distress above referred to; but on the other hand, the newly printed school-books, forwarded to us, have served greatly to encourage them. The new school-book has been particularly acceptable to such mothers as have little children that do not yet go to school, for whose instruction they find it very serviceable; many adults also make use of it for themselves. Through the kindness of the British and Foreign Bible Society, we have received a welcome present of five hundred copies of the "Translation of Isaiah."—Brother and Sister Stock have remained at Hopedale, Brother and Sister Meisner being very sickly. Brother and Sister Herzberg have removed from there to Okkak. When the Harmony sailed, our Missionaries were well.

Letters from *Okkak* and *Hebron* give the most distressing accounts respecting the famine, adverted to above, which was peculiarly severe and of long continuance at those northern stations. In consequence of the total failure of their endeavors to catch seals, most of the Esquimaux were finally necessitated to consume their tent and boat-skins, their boots, and other similar articles, in order to preserve their lives. This wretched fare not

only caused an entire prostration of strength, but also produced scurvy and other disorders. The Missionaries indeed afforded the suffering Esquimaux as much relief as their own supplies of flour and other provisions enabled them to do; yet it was impossible to meet the wants of so many. The loss of dogs was also very great, and severely felt by their owners; thus, at *Okkak*, out of three hundred they were able to save but twenty. Amidst all the distress of the Esquimaux, however, few complaints were heard; on the contrary, they were grateful for the benefits received, and for the gracious support extended to them by the Lord during this season of want.

At *Hebron* the building of the church and dwelling-house was proceeding satisfactorily; the former was to be consecrated on the 11th of October.

3. SURINAM.—Brother Passavant mentions, under date of the 19th September, that the Missionaries, both in town and country, were well, and much occupied in visiting the negroes on the numerous plantations to which they now have access. Brother Jacobs was gone on a visit to the free negroes on the Upper Surinam, and Brother Hartman was on the point of setting out for the Upper Nickery, for a similar purpose.

4. DANISH ISLANDS.—A letter from Brother Henry Wied, dated New-Herrnhut, September 29th, informs us of the well-being of the Mission-family in *St. Thomas*. Among the negroes, however, dysentery and other epidemic disorders appear to have been very prevalent, owing chiefly to the loss of their dwellings by the effects of the late hurricane. Many persons, especially such as were advanced in years, have departed this life by means of this providential visitation, among them several valuable native assistants, whose loss was severely felt. The chapel at New-Herrnhut having been given up to the negroes as a place of shelter for such as were houseless, the usual evening-services had to be omitted.

In *St. Croix*, an island which is seldom thus afflicted, the hurricane likewise raged with great violence. But in *St. Jan*, the damage done was most extensive. Brother Meyer, of Bethany, states, that all the negro houses and most of the out-buildings belonging to the settlement were in ruins. The Mission-house lost part of its roof, but the chapel remained uninjured.

5. ANTIGUA.—By a letter from Brother G. Bayne, dated Gracefield, in the north of Ireland, February 15th, we learn, that he and his wife reached that place in safety, after a somewhat boisterous passage from New-York, to which city they had proceeded from Antigua, for want of a more direct opportunity, to Europe. The health of Sister Bayne, which has already experienced some improvement, owing to change of climate, will, it is hoped, be yet further restored by a residence of some months in her native land. Brother Bayne gives the following particulars of the conclusion of his service of nearly five years at Gracehill, in Antigua:—"On the 1st October, I preached my farewell-sermon

from Acts, xx. 32, to an attentive auditory, who seemed much affected. In the course of the following day we had many visitors, among the rest the assistant, James Athill, who expressed his gratitude for the spiritual benefits he had enjoyed, and his anxiety for the future prosperity of the congregation. Archibald, one of our adult scholars, said—'The Lord be with you and bless you wherever you go.' Here his feelings overpowered him, and he sobbed aloud. The school-children often came to us, during their play-hours, to express their good wishes for us. Sister Bayne distributed among them many tracts, with which she had been supplied by some kind friends at Tytherton, and the children appeared delighted with these presents. Our principal school-teacher, Charles Thompson, who had been himself trained in the adult-school, requested our acceptance of a small sum of money, assuring us, that he could afford to give it, and that it was but a small acknowledgment for the religious advantages he had enjoyed. He added the request, that we would point out to him some portions of scripture, on which he might meditate during our absence. Understanding that we had to lay in stock for our voyage to St. Thomas, the good people supplied us plentifully with fowls, and other articles of food. We sailed on the 13th of November, accompanied by the prayers and good wishes of our sable flock."

In *Gracebay*, the foundation-stone of a new school-house was solemnly laid on the 15th of December, by Brother Joseph Latrobe, who has been commissioned by the British Government, to visit the negro schools in the West Indies.

6. Jamaica.—Letters from Brother Zorn, at *Fairfield*, and Brother Joseph Roemer, at *New-Nazareth*, under date of the 10th of January, furnish gratifying intelligence respecting the progress of the work of God in that island. Although the zeal, manifested by the people after the emancipation of the slaves in the year 1834, does not continue in the same degree, yet do eager hearers still assemble from all sides; and during the year 1837 one hundred and seventeen persons were added to the congregation at *Fairfield*. Through the kindness of a Baptist Missionary, our Brethren, shortly before Christmas, received two hundred and sixty copies of the New Testament, with the Psalms appended, being part of the donation of the British and Foreign Bible Society, for the benefit of those negroes that have learned to read. It was delightful to witness the eagerness, with which those, who had learned to read since the previous distribution, pressed forward to receive their Testaments, and to observe the gratitude they displayed for the handsome present.

In a communication of a prior date, Brother Zorn states, that at most of the stations in Jamaica, the services are well attended, and that at *New-Carmel* it is necessary to hold meetings for two or three separate divisions at the same time, the Missionaries being assisted by one or the other of their colored flock.

7. Barbadoes and St. Kitts.—Letters from these islands, of

the middle of November, inform us of the good health of all our Missionaries, with the exception of Sister Oerter, who was recovering from an attack of fever. The congregation at *Sharon*, in *Barbadoes*, was on the increase, and in *Bridgetown*, the newly erected church, though the largest of our Mission chapels in the British West Indies, was becoming too small to accommodate the great number of hearers.

8. North American Indians.—Brother Abraham Luckenbach states, under date of the 13th of March, that the Indians belonging to *New-Fairfield, U. C.*, who had marched out against the insurgents, had returned, without having been engaged in actual hostilities, and that all was again perfectly quiet in their vicinity.

Brother and Sister Miksch have accepted the call to the new Missionary station on the Konzas river, in Missouri, in reliance upon the gracious support of the Lord, and purposed setting out for Bethlehem, by way of Gnadenhuetten, (Ohio,) accompanied by Sister Vogler and her children, as soon as the navigation would be open.

Brother Luckenbach remarks, that both church and school are better attended now, in proportion to the present number of the Indian flock, than was the case before the emigration of a part.

From Brother Jesse Vogler another letter has been received, under date of the 10th of March. Before the winter, which was short but severe, had set in, only about six Indian families had been able to provide the necessary shelter for themselves. The remainder were received into the dwellings of their relatives. In the meeting-house of the Methodist Mission they had service every Sunday, Brother Vogler and the Methodist Missionary preaching alternately. Mild weather having set in, preparations were in progress for the erection of dwellings for the Missionaries. The Indians rejoiced greatly on learning that Brother and Sister Miksch are expected to follow them shortly. Brother Vogler purposed sending an invitation to those that remained at Lake Winnebago, to join him and his party, now that they are about commencing a new settlement, and hoped, that part of them at least would accept the invitation.

The Provincial Board at Salem, N. C., have concluded to send one or two missionaries with the emigrating *Cherokee* converts, who, according to the latest accounts, were still in the vicinity of their former place of abode.

9. South Africa.—Brother Hallbeck, Superintendent of the Mission in South Africa, who had attended the General Synod of the Brethren's Church, held at Herrnhut in the summer of the year 1836, on which occasion he was consecrated a Bishop, safely arrived at Cape-Town on the 26th of June of last year, accompanied by his wife, his eldest daughter, and the newly appointed assistants in the Mission, Brother and Sister Franke, and Brother A. Kuester. On the 1st of July they reached *Groenekloof*, where they were joyfully welcomed by a great part of the congregation.

—At *Genadendal* the celebration of the memorial-days of the 29th of August and the 7th of September was attended with much blessing. An unusually large number of Hottentots was present on those festive occasions, the flourishing trades at Genadendal rendering it unnecessary for the men to seek employment elsewhere.—The congregation at *Elim* is increasing both in number and in grace.—At *Enon*, agreeably to a letter from Brother Genth of the 19th of July, they had to suffer considerable privations, in consequence of a drought, which for a year past had rendered all agricultural labors ineffectual.—From *Shiloh* Brother Bonatz writes, about the end of May, that the Tambookie flock was increasing but slowly; the conduct of the baptized, however, was gratifying. The rest, indeed, numerously attended church and school, but, as yet, the word of God had not made the desired impression upon their hearts.

According to the latest intelligence from South Africa, under date of the 6th of December of last year, Brother and Sister Hallbeck, accompanied by Brother Kuester, set out on the 19th of September for *Enon*, where they arrived on the 10th of October, and remained until the 23d. Among the members of that congregation, they had the happiness to meet with many a sincere follower of Christ. The external situation of the Hottentots was very trying. Latterly, indeed, they had had some slight showers of rain, whereby the pastures had again been refreshed; in consequence, however, of the previous long continued drought, the river had ceased to flow, the water-courses, which had been constructed with great labor, were perfectly useless, and the fertile garden-grounds had to remain uncultivated.—On the 31st of October our travellers safely arrived at *Shiloh*, where they were received in the most affectionate manner by the inhabitants, consisting of white, brown, and black people. Although there is great room for improvement, especially among the blacks, part of whom are still in a very rude state; yet, on instituting a comparison between the present and former state of things, much of a gratifying nature presents itself. Whilst in the adjacent districts fear and disquietude prevail on all sides, and murders and robberies occur daily; tribes, widely differing from one another, dwell together at *Shiloh* in peace and harmony. The truly Christian conduct of the baptized blacks is a particular subject of rejoicing.

Whilst Brother Hallbeck was actively employed in visiting the eastern congregations, the foundation-stone of a new school-house was laid at *Genadendal*, on the 1st of November, in which natives are to be trained to become assistants in the schools and missionary labors generally. The solemnities of the day made a deep impression on all that participated in them.

10. *Obituary.*—Brother Christian Frederick Denke, formerly a Missionary among the Indians, departed this life at Salem, N. C., on the 12th of January, at the age of sixty-two years.

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